# THE

# ANALYTICAL REVIEW,

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### PHILOSOPHY.

ART. I. *Zoonomia; or the Laws of Organic Life. Vol. I.* By Eraſmus Darwin, M. D. F. R. S. Author of the Botanic Garden. 4to. 600 pages. Price 1l. 5s. in boards. Johnſon. 1794.

NONE are more expoſed to injuſtice from the rapidity of periodical criticiſm, than philoſophical writers of original genius. The very comprehenſion of new doctrines, founded upon a large induction, eſpecially when the facts are of a nature by no means obvious, is attended with an effort too great to be agreeable to ordinary readers: then if theſe doctrines be important in the practice of life, and excite in us the wiſh to come to a ſafe deciſion concerning their juſtneſs, we muſt make no inconſiderable exertions both of recollection and compariſon: and when an author, not content to exhibit his novelties ſimple and uncombined, is ſo unmerciful as to require attention to an extenſive and complicated ſyſtem, what can he expect, but that his critic, finding himſelf alternately puzzled and alarmed, ſhould finally denounce whatever tries or baffles his power of comprehenſion, as paradox, and all that is repugnant to his preconceived opinions as hereſy? No production of ſkill and genius, we conceive, was ever more liable to this danger than the preſent treatiſe. It's ſubject, as the title imports, is of vaſt extent; it's difficulty may be deduced from the failure of preceding theoriſts; it's new terms cannot be ſaid to expedite the peruſal; while the old terms, which are made new by a change of their ſenſe, will at firſt be felt ſtill more perplexing, though this difficulty ſoon vaniſhes: and as the work has lain, for the moſt part, under conſideration, above twenty years, we may ſuppoſe, that the leading principles have exerciſed the enlarged and ſagacious underſtanding of the author almoſt double that period. Hence we conclude, that not only repeated peruſals, but a careful compariſon of different paſſages with one another, as well as with the phenomena they deſcribe and explain, will be requiſite to obtain entire poſſeſſion of all the parts of the ſyſtem; and as men are in danger of miſ-ſtating and misjudging exactly in proportion as they are likely to miſapprehend, we ſcruple not to confeſs, that, while we deliver this article to the public, we feel ſome apprehenſion, that we may occaſionally have repreſented opinions imperfectly, or objected to them raſhly.

The following ſtriking reflections, from the preface, will ſerve to ſhow in what light Dr. D. conſiders his ſubject. After declaring

that his purpoſe is 'to reduce the facts belonging to ANIMAL LIFE into claſſes, orders, genera and ſpecies; and, by comparing them with each other, to unravel the theory of diſeaſes*,' he ſoon afterwards ſubjoins,

P. 1.—'The want of a theory, deduced from ſuch analogy, to conduct the practice of medicine is lamented by its profeſſors; for, as a great number of unconnected facts are difficult to be acquired, and to be reaſoned from, the art of medicine is in many inſtances leſs efficacious under the direction of its wiſeſt practitioners; and by that buſy crowd, who either boldly wade in darkneſs, or are led into endleſs error by the glare of falſe theory, it is daily practiſed to the deſtruction of thouſands; add to this the unceaſing injury which accrues to the public by the perpetual advertiſements of pretended noſtrums; the minds of the indolent become ſuperſtitiouſly fearful of diſeaſes, which they do not labour under; and thus become the daily prey of ſome crafty empyric.

'A theory founded upon nature, that ſhould bind together the ſcattered facts of medical knowledge, and converge into one point of view the laws of organic life, would thus on many accounts contribute to the intereſt of ſociety. It would capacitate men of moderate abilities to practiſe the art of healing with real advantage to the public; it would enable every one of literary acquirements to diſtinguiſh the genuine diſciples of medicine from thoſe of boaſtful effrontery, or of wily addreſs; and would teach mankind in ſome important ſituations the *knowledge of themſelves*.

'There are ſome modern practitioners, who declaim againſt medical theory in general, not conſidering that to think is to theorize; and that no one can direct a method of cure to a perſon labouring under diſeaſe without thinking, that is, without theorizing; and happy therefore is the patient, whoſe phyſician poſſeſſes the beſt theory.'

Other preliminary matter occupies three ſections; the 1ſt treats *of motion*; the 2d gives ſome *explanations and definitions*, with a ſhort outline of the animal œconomy; and in the 3d are related experiments to demonſtrate the *motions of the retina*. The two latter ſections are important to the ſequel of the work. In theſe, the *immediate organs of ſenſe* are aſſerted to conſiſt like the muſcles of moving fibres; the contractions therefore of the muſcles and of the organs of ſenſe, are comprehended under the term *fibrous motions*, in contradiſtinction to the *ſenſorial motions*, or the changes which take place occaſionally in the ſenſorium; by which latter term is underſtood not only the medulla of the brain and nerves, but 'alſo at the ſame time, that living principle, or ſpirit of animation, which reſides throughout the body,' and which we perceive only in it's effects. An *idea* is defined to be a motion of the fibres of ſome immediate organ of ſenſe, and hence is frequently termed alſo a *ſenſual motion*. Perception comprehends both that motion, or the idea, and attention to it. When the pain or pleaſure ariſing from this motion and this attention produces other fibrous motions, it is termed *ſenſation*, which word is thus

* May not a very nice critic object that this declaration is ſomewhat inconſiſtent with the title, which includes the laws of vegetable life alſo?

limited

limited to an active ſenſe. Ideas not immediately excited by external objects, but ſuch as recur without them, are termed either 1. ideas of *recollection*, as when we will to repeat the alphabet backwards, or 2. ideas of *ſuggeſtion*, as when we repeat it forwards; thus A ſuggeſts B, &c. from habit.—Further, when fibrous contractions ſucceed or accompany other fibrous contractions, the connection is termed *aſſociation*; when fibrous contractions ſucceed ſenſorial motions, it is called *cauſation*; when fibrous and ſenſorial motions repeatedly ſucceed each other, we have *catenation* of animal motions.

The theory of ideas, implied in theſe explanations, it is the buſineſs of the 3d ſect. to eſtabliſh by facts. 1. If the retina of an ox be torn in warm water, it will appear jagged and hairy, and if cauſtic alkali be added, theſe hairs will be ſeen more plainly: this indicates a ſtructure analogous to that of muſcles. 2. If you look at a circular piece of red ſilk on white paper, till you are tired, then remove, cloſe, and ſhade the eye, a green ſpectrum will be ſeen; which is the reverſe of the red, as is ſhown in ſect. XI. Hence ſome ſets of fibres in the retina act as antagoniſts to others, like different ſets of muſcles. 3. When any body is long applied to any ſenſe, ſo as to act upon it, the perception ceaſes; which could not happen if perception were by impreſſion, ſince the impreſſion ought to become continually ſtronger. 4. Look a minute upon a black mark on white paper, then move the eye a little, and there will be a more luminous ſpot on the paper, correſponding to the black mark. 5. As ocular ſpectra in ſome caſes change, and move, and re-appear, when the eyes are cloſed, the ideas of ſight cannot be impreſſions on a paſſive organ, becauſe in this caſe the laſt ſtate ought to remain. 6. The light, cauſed by preſſure or a ſtroke on the eye, ſhows that the motion of the organ, not the preſence of the external object, is *immediately* neceſſary to perception. 7. In delirium and dreams the ideas of imagination are miſtaken for objects; and the idea of biting a cup will ſet the teeth on edge, which pain is originally cauſed by really biting an hard body in infancy. In other inſtances too, ideas of imagination affect us as the perceptions had done, whence the former are repetitions of the ſame motions of the organs of ſenſe. 8. Where the organ is *totally* deſtroyed, the ideas received by it periſh too. A caſe of a deaf perſon, and two caſes of blind perſons are related, from which it appears, that the firſt never had ideas of hearing in his dreams, nor the laſt ideas of ſight. Finally, ideas are analogous to muſcular motions, in being produced by external irritation, in being aſſociated together, in taking up ſimilar time, and in bringing on fatigue; and, like the muſcles, the organs of ſenſe are ſubject to inflammation, numbneſs, palſy, convulſion, and the defects of old age, as the author ſhows by an enumeration of particulars. He then conſiders ſome poſſible objections, particularly that of pain imagined to be felt in the amputated part of a limb.

P. 28. 'In this caſe,' it is however obſerved, 'the pain or ſenſation, which formerly has ariſen in the foot or toes, and been propagated along the nerves to the central part of the ſenſorium, was at the ſame time accompanied with a viſible idea of the ſhape and place, and with a tangible idea of the ſolidity of the affected limb: now when theſe nerves are afterwards affected by any injury done to the remaining ſtump with a ſimilar degree or kind of pain, the ideas of the ſhape, place, or ſolidity of the loſt limb, return by aſſociation;

as theſe ideas belong to the organ of ſight and touch, on which they were firſt excited.'

Such are the conſiderations by which the author endeavours to ſhow, that ideas ariſe from the motions of the organs of ſenſe, or that they are configurations of thoſe organs, inſtead of being veſtiges on the brain, or images of things. But our abſtract very inadequately repreſents his ingenuity in bringing ſo many weighty arguments to bear on ſo obſcure a point. The matter is indeed in general ſo compreſſed in the whole work, that an abridgment muſt neceſſarily border on the dryneſs of an index.

This ſection, moreover, ſuggeſts matter of curious and uſeful inquiry, eſpecially on the ſubject of dreams, for if, as the theory implies, there occur in dreams no ideas belonging to any palſied or totally deſtroyed organ of ſenſe, this, it is obſerved, may lead us to diſtinguiſh when blindneſs and deafneſs are owing to paralyſis of the auditory nerve or retina; and when to diſorder in the external organs of ſenſe. But perhaps the inſtances in p. 22, 23. are not unexceptionable, ſince, as far as we know of dreams, ideas, long ago received, do not enter into them. The long excluſion, therefore, of ideas of hearing in the firſt, and of ſight in the two other caſes, would as well account for the facts, as the ſuppoſition of the incapability of the immediate organs of ſenſe to *perform* ſuch ideas.

Having thus paved the way, the author in ſect. 4 and 5 ſtates the laws of animal cauſation, and defines the four powers or faculties he imputes to the ſenſorium. Here we muſt have recourſe to his own words.

P. 30. ſect. IV. 'LAWS OF ANIMAL CAUSATION.

'I. The fibres, which conſtitute the muſcles and organs of ſenſe, poſſeſs a power of contraction. The circumſtances attending the exertion of this power of CONTRACTION conſtitute the laws of animal motion, as the circumſtances attending the exertion of the power of ATTRACTION conſtitute the laws of motion of inanimate matter.

'II. The ſpirit of animation is the immediate cauſe of the contraction of animal fibres, it reſides in the brain and nerves, and is liable to general or partial diminution or accumulation.

'III. The ſtimulus of bodies external to the moving organ is the remote cauſe of the original contractions of animal fibres.

'IV. A certain quantity of ſtimulus produces irritation, which is an exertion of the ſpirit of animation exciting the fibres into contraction.

'V. A certain quantity of contraction of animal fibres, if it be perceived at all, produces pleaſure; a greater or leſs quantity of contraction, if it be perceived at all, produces pain: theſe conſtitute ſenſation.

'VI. A certain quantity of ſenſation produces deſire or averſion; theſe conſtitute volition.

'VII. All animal motions which have occurred at the ſame time, or in immediate ſucceſſion, become ſo connected, that when one of them is reproduced, the other has a tendency to accompany or ſucceed it. When fibrous contractions ſucceed or accompany other fibrous contractions, the connection is termed aſſociation; when fibrous contractions ſucceed ſenſorial motions, the connection is termed cauſation;

cauſation; when fibrous and ſenſorial motions reciprocally introduce each other, it is termed catenation of animal motions. All theſe connections are ſaid to be produced by habit, that is, by frequent repetition. Theſe laws of animal cauſation will be evinced by numerous facts, which occur in our daily exertions; and will afterwards be employed to explain the more recondite phænomena of the production, growth, diſeaſes, and decay of the animal ſyſtem.'

The four ſenſorial powers, upon which all the actions or motions depend, are thus characterized. P. 32.

'IRRITATION is an exertion or change of ſome extreme part of the ſenſorium, reſiding in the muſcles or organs of ſenſe, in conſequence of the appulſes of external bodies.

'SENSATION is an exertion or change of the central parts of the ſenſorium, or of the whole of it, *beginning* at ſome of thoſe extreme parts of it, which reſide in the muſcles or organs of ſenſe.

'VOLITION is an exertion or change of the central parts of the ſenſorium, or of the whole of it, *terminating* in ſome of thoſe extreme parts of it, which reſide in the muſcles or organs of ſenſe.

'ASSOCIATION is an exertion or change of ſome extreme part of the ſenſorium reſiding in the muſcles or organs of ſenſe, in conſequence of ſome antecedent or attendant fibrous contractions.'

To theſe four faculties correſpond ſo many claſſes of fibrous contractions, named *irritative*, *ſenſitive*, *voluntary*, and *aſſociate*. But all muſcular motions and all ideas are originally irritative, and become cauſable by ſenſation and volition from habit, i. e. becauſe pleaſure or pain, or deſire or averſion have accompanied them; thoſe ideas or muſcular motions, which have been frequently excited together, ever afterwards have a tendency to accompany each other. This doctrine is that of the ingenious Hartley extended; and, as Hartley remarks, it is the direct oppoſite of Stahl's, who taught that all motions are originally voluntary, and that ſome afterwards degenerate into thoſe called *irritative* here, and *automatic* by Hartley.

Sections 7, 8, 9, 10, and 11 deſcribe and exemplify the tranſitions of irritative into ſenſitive motions, and of ſenſitive into voluntary; they explain how certain ſenſual and muſcular motions, though commonly excited by one ſenſorial power, are yet occaſionally produced by any of the other three. For example, the large muſcles, attached to the bones, are firſt excited into contraction by the tedioufneſs of a confined or continued poſture, or, in other words, by their extenſion, as when the fœtus moves in the uterus; they afterwards are exerted principally to obtain the objects of deſire or averſion, or are ſubject to volition; but ſtill, as in yawning after ſleep, in the involuntary movements of paralytic limbs, and in the contractions from electrical ſhocks, they are ſometimes produced by irritation; and by ſenſation too, as when we ſtart from the pain of fear, or change from an uneaſy poſture during ſleep. The ſame principles are applied to the other claſs of fibrous motions, or ideas. The following paſſage, relative to *unperceived* ideas, we think too eſſential to be omitted.

P. 40. 'It may appear paradoxical, that ideas can exiſt, and not be attended to; but all our perceptions are ideas excited by irritation, and ſucceeded by ſenſation. Now when theſe ideas excited by irritation give us neither pleaſure nor pain, we ceaſe to attend to them. Thus whilſt I am walking through that grove before my window, I

do not run againſt the trees or the benches, though my thoughts are ſtrenuouſly exerted on ſome other object. This leads us to a diſtinct knowledge of irritative ideas, for the idea of the tree or bench, which I avoid, exiſts on my retina, and induces by aſſociation the action of certain locomotive muſcles; though neither itſelf nor the actions of thoſe muſcles engage my attention.

'Thus whilſt we are converſing on this ſubject, the tone, note, and articulation of every individual word forms its correſpondent irritative idea on the organ of hearing; but we only attend to the aſſociated ideas, that are attached by habit to theſe irritative ones, and are ſucceeded by ſenſation; thus when we read the words "PRINTING-PRESS" we do not attend to the ſhape, ſize, or exiſtence of the letters which compoſe theſe words, though each of them excites a correſpondent irritative motion of our organ of viſion, but they introduce by aſſociation our idea of the moſt uſeful of modern inventions; the capacious reſervoir of human knowledge, whoſe branching ſtreams diffuſe ſciences, arts, and morality, through all nations and all ages.'

Aſſociate motions are diſtinguiſhed into three ſpecies; 1. irritative aſſociation, as when any part of the extracted heart of a frog being irritated by puncture, the whole heart contracts regularly; 2. ſenſitive aſſociations, or the trains or tribes of motions eſtabliſhed by pain or pleaſure; 3. voluntary, or thoſe eſtabliſhed by volition; and the voluntary aſſociations, are occaſionally excitable by the ſenſations or irritations. So alſo of ideas. In acquiring ſcience 'we voluntarily aſſociate many trains and tribes of ideas, which are afterwards ready for all the purpoſes, either of volition, ſenſation or irritation; and in ſome inſtances they acquire indiſſoluble habits of acting together, ſo as to affect our reaſoning, and influence our actions. Hence the neceſſity of a good education.' This ſubject of aſſociated motions is undoubtedly the moſt curious and important in phyſiology. It has long lain, if not neglected, at leaſt unimproved; though nothing, aſſuredly, would more contribute to advance the arts both of medicine and education, than proficiency in this branch of knowledge. Throughout the preſent work it is touched with the hand of a maſter.

From the curious remarks on the ſenſorial powers in ſect. 11, we can only ſelect two; 1. that ſenſation and volition appear to be motions of the ſenſorium in oppoſite directions, the former beginning at the extremities and proceeding to the central parts; the latter *vice verſa*: becauſe theſe two faculties cannot be excited at the ſame time; for when we exert our volition ſtrongly, we do not attend to pleaſure or pain; and under intenſe pleaſure and pain, we uſe no volition; the 2d reſpects the ſo much controverted diſtinction between man and brute.

P. 59. 'Hence then we gain a criterion to diſtinguiſh voluntary acts or thoughts from thoſe cauſed by ſenſation. As the former are always employed about the *means* to acquire pleaſurable objects, or the *means* to avoid painful ones; while the latter are employed in the poſſeſſion of thoſe, which are already in our power.

'Hence the activity of this power of volition produces the great difference between the human and the brute creation. The ideas and the actions of brutes are almoſt perpetually employed about their preſent pleaſures, or their preſent pains; and, except in the few inſtances which are mentioned in ſection XVI. on inſtinct, they ſeldom buſy them-

themſelves about the means of procuring future bliſs, or of avoiding future miſery; ſo that the acquiring of languages, the making of tools, and labouring for money, which are all only the means to procure pleaſures; and the praying to the Deity, as another means to procure happineſs, are characteriſtic of human nature.'

We have next a long and highly intereſting ſection (p. 62—100) on *ſtimulus and exertion*, including much of Dr. Brown's ſyſtem, which Dr. D. calls 'a work (with ſome exceptions) of great genius.' But he has introduced a number of nice diſtinctions, which totally eſcaped Dr. Brown, and which yet are of the utmoſt conſequence in enabling us properly to underſtand the phenomena of diſeaſes, and to apply appropriate remedies. The ſtrong meaſures which zealous *Brunonians* were ſo ready to adopt, to the frequent deſtruction of the ſick under their care, are to be aſcribed to their maſter's deficiency in patience or experience. But a more diſpaſſionate ſpirit of reſearch, and more extenſive opportunities of obſervation, have led the author of Zoonomia to detect thoſe limitations, which the principles common to both ſyſtems require. Numerous examples will occur to the intelligent reader of this ſection:—e. g. the difference between the muſcular, fibres, which are only occaſionally, and thoſe which are conſtantly exerted, in their tendency to accumulate excitability; the former, during quieſcence, accumulating only a quantity proper for due action; the latter, as the arteries, glands, capillaries, if they remain a little while torpid, becoming excitable into inordinate action by their accuſtomed ſtimulus; to theſe the application of ſtimuli requires great caution; if they remain quieſcent a *longer* time than that juſt ſuppoſed, the accumulation of ſenſorial power becomes ſo great, (for example, in perſons expoſed to cold and hunger), that pain is produced, and the organ is deſtroyed in conſequence of undergoing chemical changes. The inflammation of ſcirrhous tumours, we are told, which have long exiſted in a ſtate of inaction, is a proceſs ſimilar to the reſuſcitation of torpid animals, &c.; as alſo the ſenſibility acquired by inflamed tendons and bones, which at their formation had a ſimilar ſenſibility. In this ſection the effects of ſtimuli, gradually increaſing and diminiſhing, and repeated at longer and ſhorter intervals, and at uniform times, are accurately deſcribed under ſeven general heads: 1. of fibrous contraction; 2. of ſenſorial exertion; 3. of repeated ſtimulus; 4. of ſtimulus greater than natural; 5. of ſtimulus leſs than natural; 6. cure of increaſed exertion; 7. cure of decreaſed exertion. *Fever-fits, ſpaſms, convulſions, the operation of opium, bark, bliſters, the combination of emetics with bark, and of opium with veneſection*, fall under theſe heads; and explanations frequently ſatisfactory, and always plauſible, are occaſionally given of the moſt perplexing appearances, exhibited by animated nature, as in the following inſtance:

P. 82. 'Opium or aloes may be exhibited in ſmall doſes at firſt, and gradually increaſed to very large ones without producing ſtupor or diarrhœa. In this caſe, though the opium and aloes are given in ſuch ſmall doſes as not to produce intoxication or catharſis, yet they are exhibited in quantities ſufficient in ſome degree to exhauſt the ſenſorial power, and hence a ſtronger and a ſtronger doſe is required; otherwiſe the medicine would ſoon ceaſe to act at all.

'On the contrary, if the opium or aloes be exhibited in a large doſe at firſt, ſo as to produce intoxication or diarrhœa; after a few repe-

repetitions the quantity of either of them may be diminiſhed, and they will ſtill produce this effect. For the more powerful ſtimulus diſſevers the progreſſive catenations of animal motions, deſcribed in ſect. XVII. and introduces a new link between them; whence every repetition ſtrengthens this new aſſociation or catenation, and the ſtimulus may be gradually decreaſed, or be nearly withdrawn, and yet the effect ſhall continue; becauſe the ſenſorial power of aſſociation or catenation being united with the ſtimulus, increaſes in energy with every repetition of the catenated circle; and it is by theſe means that all the irritative aſſociations of motions are originally produced.'

In this ſection the philoſophical practitioner of medicine will find more gratification, and more inducement to obſerve and reflect, than perhaps in any paſſage in the whole compaſs of medical literature. To the ſtudent it may be recommended to compare theſe with ſome correſponding doctrines of Mr. Hunter and of Dr. Brown.

Sect. 13 treats of *vegetable animation*; and teaches, that vegetables poſſeſs the four ſenſorial powers as well as ideas of external things. Theſe opinions had been anticipated in great meaſure in the notes to the Botanic Garden. They will probably appear much leſs paradoxical now than formerly, ſince all attempts to eſtabliſh boundaries between the animal and vegetable kingdoms ſeem to have been given up as ineffectual, in conſequence of more accurate obſervation of organic nature in modern days.

Sect. 14 and 15 conduct us into the depths of pneumatology. The one is entitled, *of the production of ideas*, and the other, *of the claſſes of ideas*. In the former, a conſideration of the ſenſe of touch leads the author to ſome curious ſpeculations on *ſolidity*, on the *penetrability of matter*, *the exiſtence of external things*, and on *figure*, *motion*, *time*, *place*, *ſpace*, *number*, terms which have been the everlaſting ſtumbling-blocks of metaphyſicians. Having remarked, that the ſpirit of animation occupies the nervous ſyſtem, and the nervous ſyſtem has nearly the figure of the body, he concludes, that the ſpirit of animation muſt have nearly the ſame figure. Hence, 'when the idea of ſolidity is excited, a part of the extenſive organ of touch is compreſſed by ſome external body; and this part of the ſenſorium, ſo compreſſed, exactly reſembles, *in figure*, the figure of the body that compreſſed it. Hence when we acquire the idea of ſolidity, we acquire at the ſame time the idea of FIGURE; and this idea of figure, or motion of a part of the organ of touch, exactly reſembles, *in its figure*, the figure of the body that occaſions it: and thus exactly acquaints us with this property of the external world. Now as the whole univerſe poſſeſſes a certain form or figure, if any part move, that form or figure of the whole is varied: hence, as MOTION is no other than a perpetual variation of figure, our idea of motion is alſo a real reſemblance of the motion that produced it.' P. 111.—Acute and ingenious no doubt! but to us unſatisfactory. When we preſs the tip of a finger againſt the edge of a table, an indentation is made on the ſkin; viz. an angle that incaſes the angle of the table; but ſo far the organ of touch is paſſive; how do we know into what form it contracts or moves in producing the idea?—Further, the impoſſibility of aſcertaining the reſemblance between ideas and things ſeems to us manifeſt; *things* that excite the ſame or like ideas, we judge the ſame or ſimilar; hence the idea is the medium of compariſon; but where is the medium of compariſon between

between the object and idea?—we perceive none. Similar remarks occur (p. 117) on viſion: but they appear to us rather ſubtle than juſt. Should the author ſtill perſiſt in his opinions, and find many more of his readers diſſentient, he may probably be induced to attempt a further elucidation of this doctrine in his next edition.

Dr. D. thinks it probable, that we have a ſet of nerves conſtituting a peculiar and appropriate *ſenſe of heat*. The teeth, he remarks, ſo ill adapted to perceptions of touch, are highly ſenſible to heat and cold. He gives, beſides, the inſtance of a perſon, who, after violent cramps, did not feel pricking and pinching, but diſtinctly felt the heat of a red-hot poker, held within three inches of his leg; hence, while the nerves of touch had been rendered paralytic, the nerves of heat retained their activity.

Sect. 15 treats of the *manner of reception, combination, abſtraction, complexity, and compoſition of ideas*; as well as of their *claſſification*. Inſtead of the arrangements heretofore attempted, the author offers a four-fold diviſion; and thus characterizes his claſſes:

P. 131. '1. Irritative ideas are thoſe, which are preceded by irritation, which is excited by objects external to the organs of ſenſe: as the idea of that tree, which either I attend to, or which I ſhun in walking near it without attention. In the former caſe it is termed perception, in the latter it is termed ſimply an irritative idea.

'2. Senſitive ideas are thoſe, which are preceded by the ſenſation of pleaſure or pain; as the ideas, which conſtitute our dreams or reveries, this is called imagination.

'3. Voluntary ideas are thoſe, which are preceded by voluntary exertion, as when I repeat the alphabet backwards: this is called recollection.

'4. Aſſociate ideas are thoſe, which are preceded by other ideas or muſcular motions, as when we think over or repeat the alphabet by rote in its uſual order; or ſing a tune we are accuſtomed to; this is called ſuggeſtion.'

Under the laſt general head of this ſection, many operations of the mind, as *perception, memory, reaſoning, doubting, judgment, diſtinguiſhing, comparing, invention, alſo conſciouſneſs, identity, lapſe of time, and free will*, are deſcribed or defined; a proof of the wide range of the author's reſearches. Under the head of conſciouſneſs it is obſerved, that 'we are only conſcious of our exiſtence, when we think about it; as we only perceive the lapſe of time, when we attend to it. When we think of our own exiſtence, we only excite abſtracted or reflex ideas (as they are termed) of our principal pleaſures and pains, of our deſires or averſions, or of the figure, ſolidity, colour, or other properties of our bodies, and call that act of the ſenſorium, a conſciouſneſs of our exiſtence.' Should the well-informed reader find this, as we imagine he will, agreeable to his own experience, he muſt alſo obſerve, how repugnant it is to the fundamental principles of Dr. Reid's philoſophy. Among the three claſſes of anſwerers, by whom this work will be aſſailed, viz. theological, medical, and metaphyſical, we ſhould not be ſurprized to ſee the diſciples of the Glaſgow ſchool of metaphyſics foremoſt in the charge.—To this extenſive article we ſhall at preſent only add, that in a very ingenious german work in 4 vols. 12mo, publiſhed at Berlin in 1778, there occurs the ſame explanation of the manner in which the irritations of contiguous objects

objects prevent us, while awake, from confounding ideas of imagination with perceptions, as is given here in p. 116, and more at large in vol. 2. of the *Botanic Garden*. The book is by Mr. C. F. von Irwing, and entitled *Experiments and Enquiries concerning Man*. It may be useful to those who are seeking for the sources of information, or are desirous of tracing the progress of knowledge, to subjoin, that the opinions, advanced by Helvetius, (De l'Esprit Discours I.), concerning the analogy between *perception, recollection, and judgment*, resemble in some degree those of Dr. D. The french author, indeed, had no notion of the mechanism of these operations, and therefore delivers himself with much less precision. No reader, we trust, will imagine, that we intend, by these observations, to detract from the merit of our countryman; or indeed, that his reputation can suffer by such coincidences. They only show how, while human science advances, *pedetentim progrediendo*, different philosophers may occasionally take equal or nearly equal steps. B. W.

[*To be continued.*]

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## HISTORY.

ART. II. *The History of Great Britain, connected with the Chronology of Europe: With Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæsar's Invasion, to the Deposition and Death of Richard II.* By James Pettit Andrews, F. A. S. 4to. 484 pa. Pr. 21s. in boards. Cadell. 1794.

As history may be read, so it may be written, with different views. To those readers who peruse a history for the same purpose for which they turn over a novel, to afford them a temporary amusement, in exhibiting before their fancy interesting incidents and striking characters, the historian, who adorns his tales with all the graces of elocution, will be most acceptable. The contemplative reader, who examines historical facts in order to deduce from them important conclusions, will be best pleased with the philosophical historian, who often interrupts the thread of his narrative to speculate upon the causes of the events which he relates. While the reader, whose immediate object is information, and who wishes at a small expence of time, to acquire a large stock of historical knowledge, will have recourse to those industrious collectors of facts, who bring within a moderate compass curious and valuable materials, which had lain dispersed through numerous volumes.

It is to the last class of readers that the work, which now presents itself to our attention, is particularly adapted. It evidently appears to have been the result of a long course of diligent reading, for the purpose of reducing within a reasonable compass the most interesting occurrences in the english history, and in that of modern Europe. Throughout the part of the work which is strictly historical, the histories of England and of the rest of Europe are carried on collaterally, a certain portion of the former being given in one page, and a corresponding portion

tion of the latter on the oppoſite page. The engliſh ſtory is conciſely told, with a careful attention not to omit any material circumſtances. The correſponding page of general chronology is extended to comprehend the annals of every european ſtate, but ſeldom wanders into other parts of the globe, except when led by circumſtances cloſely connected with the affairs of Europe. In order to condenſe as much matter as poſſible into his volume, the author carefully avoids unneceſſary amplification, and very happily expreſſes himſelf with forcible brevity. The notes contain a great variety of curious and amuſing particulars not immediately connected with the main ſtory. To the hiſtorical narrative are added, at proper intervals, appendixes of two kinds; the firſt, containing relations of ſuch incidents as could not properly be thrown into the notes, and biographical ſketches of diſtinguiſhed britiſh writers, with ſpecimens of poetical productions; the ſecond preſenting an analyſis of the times, under the reſpective heads of religion, government, manners, arts, ſciences, language, commerce, coin, &c. A table of royal deſcent is placed before each book. In the notes and appendixes the particulars are authenticated by general reference. A very complete index is added, which may be conſidered as an abridgment of the work, and is a table of chronology as well as reference. Of the hiſtorical and chronological parts of this work we ſhall give a connected ſpecimen from the beginning of the reign of Edward III, A. D. 1327, to 1332. P. 350.

'The new reign, glorious as it afterwards became, commenced with no good omen. Although a regency was named, the queen and her Mortimer were the ſole governors. A docile parliament was convened; it reverſed Lancaſter's attainder, gave to the turbulent and ſanguinary londoners not only an indemnity but a new charter; and put it into the power of Iſabella to ſeize the vaſt eſtates of the Spenſers and beſtow them on their minion.

'The ſcots now broke the truce and invaded England under lord James Douglas, and Randolph, earl of Moray; and Edward, though yet a child, marched againſt them with a ſuperior army *. He had however the mortification to be only a witneſs to

'* The minute and curious account given by Froiſſart of Edward's firſt expedition, is well worth reading, though too long for this work. At York the army was detained by a quarrel between a body of foreign troops under John de Hainault and the engliſh. Afterwards a vain attempt was made to intercept the foes on their return from pillaging. Sometimes the engliſh came near enough to ſurprize the preparations of the ſcots for their dinner, which were theſe: the cattle they took, thoſe northern tartars ſkinned; then making an extempore cauldron of the hyde, they put water in it, hung it by three poles over a fire, and boiled in it the meat, divided into pieces.

'The engliſh army was ſo haraſſed by bad weather and want of food on the barren country near the borders, that the king offered 1001. ſterling per annum to any one who would find the ſcots army.

to their ravages, without being able to ſtop them; nay, he had nearly been ſurpriſed in the middle of his army by a deſperately brave troop headed by Douglas; and a gallant prieſt with many royal domeſtics ſacrificed their lives to preſerve that of their prince.

'Not long after this (in 1328) a peace was made at Northampton, by which Edward gave up all pretenſions to the ſupremacy of Scotland on conſideration of 30,000 marks paid by Robert Bruce, whoſe infant ſon David was affianced to Joan (an infant alſo) the ſiſter of Edward †. This unſatisfactory treaty, as well as the unſucceſsful expedition which preceded it, fomented that averſion which the queen and Mortimer had kindled by their increaſed rapacity. A confederacy among the barons, headed by the earls of Kent, Norfolk, and Lancaſter in 1329, had nearly effected a change of government, but a want of ſteadineſs in the leaders rendered the plan abortive.

'In the ſame year, Edward was obliged to do homage to Philip, the new king of France, for his french dominions. This was a harſh taſk, as he had, even then, formed againſt that potent monarchy plans which he afterwards ſaw crowned with ſucceſs.

'A. D. 1328, to 1329. The young emperor Andronicus diſperſes the troops of his weak grandfather, and enters Conſtantinople without bloodſhed. He re-eſtabliſhes the old patriarch and depoſes his grandfather, but treats him with reſpect and affection. Cantacuzenus (the hiſtorian) and Apocaucus, are his miniſters. Andronicus marches againſt Orchanes, but fails to relieve Nice,

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army. A ſquire, named Rokeſby, diſcovered them; but they were ſo poſted, that the engliſh could not attack them. The gallant young king ſent a challenge to tempt them from their ſtrong hold. Douglas, it is ſaid, would have accepted it, but Randolph was too prudent. Douglas then beat up the engliſh camp, penetrated to the royal tent, and with the whole ſcottiſh troop retired homewards, almoſt with impunity. Edward wept bitterly at their eſcape. [Hemingf.]

'Gunpowder ſeems to have been made uſe of by the engliſh on this expedition, though to little account. Barbour ſpeaking of things which ſurprized the ſcots as novelties among the engliſh, ſays,

'The other, crakys were of war,
That they before heard never.'

'† The ſtone on which the fate of Scotland was fancied to depend, was alſo to be reſtored. If this be ſo (as is ſaid to appear from a writ from Edward to the dean and chapter of Weſtminſter) we muſt abandon the ſquare ſtone in the abbey, which indeed agrees ill with Hemingford's deſcription of it.

'It is odd that the three payments of the retributory ſum given by Bruce to England, were each to be made on midſummer day. Was this chance, or meant as an atonement for Bannockburn, fought on that day? [Dalr. Ann.']

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his army being ſeized with a panic. He ſucceeds better in the Archipelago, where he takes the iſle of Chios from Martin Zachariah, a Genoeſe.

'Orchanes takes the rich and ſtrong city of Nice, conſoling the widows, and particularly thoſe who chance to be pregnant, by wedding them to the officers of his army.

'Caſtruccio Caſtracani (an adventurer who had made himſelf maſter of Lucca) dies. Machiavel thinks his life worth recording by his own pen. He had led the emperor Lewis to his coronation.

'Lewis of Bavaria is crowned at Rome emperor of Germany. He proceeds to degrade his capital foe, John XXII., whom he ſtyled by his original name, 'Jacques de Cahors,' and condemns, together with the king of Naples, to be burnt alive. John, on his ſide, excommunicates all who aſſiſted at theſe acts, excepting the poet Petrarch. In 1329, Rome returns to the obedience of pope John, who degrades the anti-pope Nicholas, ſet up againſt him by the emperor of Germany.

'Alphonſo of Caſtile, after vaſt preparations to drive the Moors from Spain, agrees to a peace and returns home; allured as it is ſuppoſed by his attachment to Eleonora di Guſman, a fair and noble widow.

'A peace, of ſmall duration, is made in 1328 between England and Scotland. In the next year, Robert Bruce, the reſtorer of the ſcottiſh monarchy, dies, aged 55. He intreats his companion in arms, Douglas, to carry his heart to the ſepulchre of Jeruſalem. Edward, of England, gives Douglas a paſſport *.

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'* Douglas travelled with eight knights, twenty-ſix ſquires, and many attendants. He kept open table, with gold and ſilver plate; had a gay band of muſic; and treated ſtrangers with two ſorts (deux manieres) of wine and of ſpices. [Froiſſart.]

'He never reached Jeruſalem. On his journey he fought againſt the moors for Alphonſo of Arragon. In the heat of battle, he darted the caſket, with the heart of his heroic friend, among the moors, crying, "Go forward, as thou wert wont! Douglas will follow thee or die." The moors preſſed on, ſurrounded him and ſlew him. The heart of Bruce was reſcued, and buried at Melroſs in Scotland. [Dalr. from Ford's Barbour.]

'There is, in the poſſeſſion of his preſent majeſty, George III, a watch, which appears by the inſcription to have belonged to his brave anceſtor, Robert Bruce. It is of ſilver raiſed on a ground of blue enamel; and its dial-plate is guarded (inſtead of glaſs) by a tranſparent convex horn. It is not larger than the watches uſually worn in the 18th century. [Archæologia, Vol. v.]

'Petyt (in his "Vindication of the ancient Rights of the Engliſh Commons") mentions a league made in 1299, between Scotland and France, and confirmed by the king "& per prælatos, & nobiles, &c. & communitates civitatum & villarum." But Dr. Robertſon is of opinion, that no burghs were repreſented in Scotland until 1326, under Robert Bruce.'

'Charles IV. of France dies*, with the character of having meant well, but reigned as ill as the worſt of his predeceſſors. In 1328, his couſin Philip de Valois ſucceeds him. He is ſtyled 'The Fortunate,' not from the tenor of his reign, which was far otherwiſe, but from good luck in gaining the crown, by the death of three couſins.

'In Portugal, the reſpect to chivalry is carried ſo far, that a ſquire is publicly executed for having given the lie to a knight.'

'A. D. 1330, to 1332. The meaſure of Mortimer's guilt was now filled up, by his betraying the weak but well-meaning earl of Kent into an act of rebellion. Being perſuaded by traitors that his brother Edward II was ſtill alive, the good earl cauſed a letter to be conveyed to his ſuppoſed priſon, expreſſing a deſire of reſtoring him to his throne. This letter gave pretext for the trial and execution of the credulous Kent; but the triumph of Iſabella and her paramour was ſhort-lived. The eyes of the young king and of his ſubjects were opened. The guilty pair were ſurpriſed at Nottingham † caſtle; Mortimer was tried, condemned, and hanged, at Tyburn; and Iſabella, after having been ſtript of almoſt all her ill-gotten wealth, was confined to her palace at Riſings in Surrey. There her ſon continued to viſit her at times during her life, which laſted twenty-eight years longer.

'Edward though now but eighteen years of age, aſſumed, to the joy of his people, the reins of government. He began by well-meaſured ſeverity to reſtore to the laws that wholeſome weight which a ſeries of civil broils had almoſt annihilated ‡. His queen Philippa bleſſed him with a ſon, who was doomed, under the title of the Black Prince, to run a brilliant, though a ſhort courſe of glory. But legiſlative cares and domeſtic enjoyments were not yet to be the lot of Edward. Scotland afforded too fair a field for his ambition. The treaty of Northampton had not been complied with, for the ſcots had not reſtored to the engliſh barons their eſtates. Diſguſted at this, Athole, Angus, Beaumont, Wake, Warren, and others, raiſed a ſmall force, and with Edward (the ſon of the late king Baliol) at their head, they landed in Fife, as the engliſh king did not chuſe to let hoſtilities be traced to his own borders. The great Randolph, of Moray, was dead, and the earl of Marr (a man unſkilled in war) had been made regent in his room. Ruſhing inconſiderately to battle,

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'* Charles was the laſt of Philip the Fair's three ſons, who each wore the crown. Mezeray ſeverely ſays that one might look on the failure of this race as a puniſhment for their oppreſſion and rapine, were it not that the houſe of Valois, which "ſucceeded, behaved in every reſpect as ill." A bold reflection.'

'† Iſabella was ſaid to be pregnant by Mortimer. When the ſoldiers ruſhed into the caſtle through a private paſſage pointed out by Eland the governor, the queen exclaimed in agony, "Beau fitz! Ayez pitie du gentilz Mortimer.' [Walſingham.]

'‡ Manners were no better in Scotland. 'The ploughs were houſed every night for fear of thieves.'

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he was slain and his numerous army utterly routed by this handful of adventurers, who had likewise defeated and burnt the scots fleet, commanded by John Crabbe, a brave Fleming.

'Scotland now submitted to Baliol, who soon after owned the supremacy of the king of England; promised to restore Berwick; to serve Edward in his wars, and to marry the princess Joan, if she could be regained from the power of David Bruce. The face of affairs however soon changed; the spirit of independence flamed out again in the north; and Baliol, surprised and defeated by his new subjects, escaped with difficulty to England.'

'A. D. 1330, to 1332 The younger Andronicus (after having defeated a party of turks who had invaded Thrace) falls ill and is thought near death, but recovers. Meanwhile the old emperor becomes a monk, some say unwillingly. He dies in 1332, and his favourite minister, Metochites, survives him only a few* weeks. A truce is made between Andronicus and Orchanes. The emperor has some success against Alexander of Bulgaria. The turks invade and ravage Thrace.

'Pope John XXII resolutely persists in his excommunication of the german Lewis, although that prince offers every possible submission to the See of Rome.

'Frederick of Austria (the co-emperor of Germany) dies. John of Bohemia sometimes takes part with the emperor Lewis, sometimes with the pope. Victory goes with him.

'Gunpowder is supposed to have been discovered by Schwartz, a monk of Cologne, or by one Anklitzen, of Friburgh †.

'The province of Alava, in Biscay, hitherto independent, unites itself to Castile. Alphonso XI receives the homage of the people in a plain, beneath a spreading oak.

'David II, of Scotland, and his wife Joan, of England, are crowned at Scone. Twynham (an outlaw driven from Glasgow) flies to England in 1331, and tempts Edward Baliol to disturb the government of Scotland.

'Randolph, regent of Scotland, having delayed to restore the lands of several english barons, they, under Baliol, invade Fife

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'* The funeral eulogium of Andronicus and of his minister, may give some idea of grecian eloquence in the fourteenth century. "If," says the orator, "the deceased emperor was the column of our church, the great Logothetes (Metochites) was her vestry. If the one was harmony itself, the other was the instrument which formed that harmony. If Andronicus guided the vessel's helm, it was Metochites who trimmed her sails and cordage." "See," added the personifying haranguer, "how the wasps and the drones of mortality have already disfigured that imperial visage, which was once fair as a pure honeycomb." It is Nicephorus Gregoras (himself the eulogist) who records this speech.

'† The english friar, Bacon, was the real discoverer of gunpowder some years before this æra, although his humane philosophy prevented him from making public the process.'

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with ſucceſs, Randolph dying while on his way to oppoſe them. At the battle of Duplin, in 1332, Marr, the new regent, with the earls of Moray, Menteith, Carrick, and many noblemen, beſides great numbers of ſoldiers, are ſlain by Baliol's army.

'The ſcots diſperſe, and Edward Baliol, in his turn, is crowned at Scone. Soon after the engliſh loſe Perth by ſurprize, and while Baliol promiſes homage to England, Moray of Bothwell, the new regent, applies to Edward to aſſiſt the young David II.

'Baliol is ſurprized and defeated at Annan, by Randolph, Douglas, and Simon Fraſer. His brother Henry is ſlain. Baliol flies to England.

'Sir Anthony de Lucy invades Scotland, and makes ſir W. Douglas (the knight of Lyddeſdale and the moſt celebrated warrior in Europe for ſudden incurſions) his priſoner.

'Philip of France (after having defeated the flemings at Mont-caſſel, and executed numbers of them as rebels) propoſes to go to the Holy Land. The pope heſitates to allow him a tax on the clergy. The count d'Artois (brother-in-law to Philip, a lord of ſingular bravery and enterprize) producing in a cauſe of importance parchments ſuppoſed to be forged, is exiled; and a lady of Bethune (his accomplice) is burnt as a witch. D'Artois retreats to England and excites Edward againſt Philip of France.

From the ſtores of amuſement contained in the appendix we ſhall ſelect a few miſcellaneous articles. P. 228.

'In the year 1100, Godfrey, a learned and witty prieſt, was prior of Wincheſter; "a place," (ſays the venerable Camden) 'of which the very "genius loci" ſeems poetical;' the keenneſs and claſſical turn of the epigrams which that intelligent antiquary has given in his 'Remaines', makes us wiſh for the publication of a MSS. volume which (as the diligent hiſtorian of engliſh poetry aſſures us) is extant in the Bodleian collection, and which (he writes) is "certainly worthy of publication, not merely as a curioſity."

'The two firſt of the following lively pieces we owe to Camden, the laſt to Warton.

ON A BOASTER OF HIS FAMILY.

'Stemmata continua, recitas in ordine patres,
Queis niſi tu ſimilis, Rufule, quid recitas?'

'Imitated.

'Brave in the field—in wit tranſcendent
Thy anceſtors thou counteſt over
And art thou truly their deſcendent?
The likeneſs we ſhould ne'er diſcover. I. P. H.

'ON A GREEDY ABBOT.

'Tollit ovem fauce lupi, perſæpe moloſſus
Ereptamque lupo ventre recondit ovem;
Tu quoque, Sceva, tuos prædone tueris ab omnî
Unus prædo tamen perdis ubique tuos.

'Imitated

'Imitated.

'As ſome baſe whelp, a lamb may help
To 'ſcape from Iſgrim's jaw,
How ſmall the boon!—The lamb full ſoon
Gluts its preſerver's maw.
Thus to thy monks thy ſelfiſh care is ſhown
Protected from all wrongs—Except thy own. I. P. A.

'THE MODEST BEGGAR.

'Pauca Titus pretioſa dabat, ſed vilia plura
Ut meliora habeam, pauca des, oro, Titus.

'Paraphraſed.

'When Titus diſburſes in hour convivial
Large gifts to his gueſts, they in worth are but trivial;
But when in ſmall portions his wealth he diſpenſes,
Tho' trifling their bulk yet their value immenſe is;
This faſhion my modeſty ſuits to a tittle,
So Titus, be ſure that you give me but little. I. P. A.'

P. 230. 'An event, recorded at this period of the french annals, marks the ferocious character of the twelfth century.

'Thomas, baron D'Omart, had married Adela, the beautiful daughter of the compte de Ponthieu. In conducting her to his caſtle (his ſervants lagging behind) the baron and his lady were ſurrounded by eight of the high-born and titled plunderers, with which France was then infeſted. D'Omart made a gallant reſiſtance; but, being overpowered by numbers, he was ſeized, ſtript and bound to a tree; while the ſhrieks and ſtruggles of Adela were in vain exerted to ſave her from repeated diſhonour. At length, the baron's domeſtics approaching, the unhappy pair were cloathed and eſcorted back to the caſtle of the compte de Ponthieu, near Abbeville. That ſavage parent heard the fatal ſtory without apparent emotion, but harboured on his mind, the moſt atrocious of deſigns. A few days after, he found an opportunity to ſurprize (at a diſtance from her huſband) his unfortunate, but guiltleſs daughter. A large barrel had been prepared, which, when the fair Adela had been obliged to enter it, was cloſed up and launched into the ocean, in ſight of the inhuman father. Providentially the barrel, having caught the attention of a fiſherman, was hoiſted into a veſſel and opened in time to ſave the life of Adela, who was ſoon reſtored to her afflicted huſband. Theſe real facts have been the foundation of more than one romance.

[Dulaure.]'

P. 233. 'The following narrative, taken from the records of Languedoc, will evince at the ſame time the magnificence, folly, and barbarity, habitual to the nobility of the early ages.

'In 1174, Henry II called together the ſeigneurs of Languedoc, in order to mediate peace between the count of Thouloufe and the king of Arragon. As Henry, however, did not attend, the nobles had nothing to do but to emulate each other in wild magnificence, extended to inſanity.

'The counteſs Urgel ſent to the meeting a diadem worth 2000 modern pounds, to be placed on the head of a wretched buffoon.

'The count of Thouloufe ſent a donation of 4000l. to a favourite knight, who diſtributed that ſum among all the poorer knights that attended the meeting.

'The ſeignior Guillaume Gros de Martel, gave an immenſe dinner, the viands having all been cooked by the flame of wax-tapers.

'But the ſingularly rational magnificence of count Bertrand Rimbault attracted the loudeſt applauſe. For he ſet the peaſants around Beaucaire to plough up the ſoil; and then he openly and proudly ſowed therein ſmall pieces of money, to the amount of fifteen hundred engliſh guineas.

'Piqued at this princely extravagance, and determined to out-do his neighbours in ſavage brutality, if he could not in prodigality, the lord Raimond Venous ordered thirty of his moſt beautiful and valuable horſes to be tied to ſtakes and ſurrounded with dry wood; he then heroically lighted the piles and conſumed his favourites alive! [Deſcr. de France, par Delaure.]'

P. 234. 'In 1128 died John of Saliſbury; a man of ſuch learning, that when his adherence to the turbulent Becket forced him into exile, his merit gained him the ſee of Chartres, in France; from whence he returned juſt in time to be a ſpectator of his patron's fatal cataſtrophe. He was an entertaining and voluminous writer. His books, "De Nugis Curialium," and "De Veſtigiis Philoſophorum," are moſt known. He wrote beſides a life of his patron Becket; and a huge volume of letters, in which are to be found ſtrange and odious ſtories of the dignified prieſts in the twelfth century. His friend, and the friend of Becket, Benedict (abbot of Peterborough) ſurvived him about ten years. He too was an amuſing hiſtorian, and notwithſtanding his connections with the archbiſhop, was much favored by the diſcerning Henry II. [Nich. Eng. Libr. &c.]

'We muſt not part from John of Saliſbury, without inſerting a ſpecimen of his poetical talents from a humourous prologue to his Nugæ Curialium. It will remind the reader of Farquhar's 'trifling ſong.'

'Omnia, ſi neſcis, loca ſunt pleniſſima nugis
Quarum tota cohors eſt inimica tibi.
Eccleſiâ nugæ regnant, et principis aulâ;
In clauſtro regnant, principibuſque domo.
In nugis clerus, in nugis militis uſus;
In nugis juvenes, totaque turba ſenum.
Ruſticus in nugis, in nugis ſextus uterque,
Servus et ingenuus, dives, egenus, in his,' &c. &c.

'Imitated.

'No region wilt thou find from trifles free,
A countleſs hoſt and adverſe all to thee.
The church, the court, alike their power obey,
Cloiſters and princely domes admit their ſway.

Trifles

Trifles the ſoldier and the prieſt engage,
And ſanguine youth, and all the tribe of age.
Each ſtate, and either ſex can trifles lure,
The free, the ſlave, the opulent, the poor,' &c. P.'

Towards the cloſe of the 12th century, John Hanvile, a poetical monk of St. Alban's, thus laſhes the lazy and profligate ſtudents. P. 235.

'Hi ſunt qui ſtatuæ veniunt, ſtatuæque recedunt
Et Bacchi ſapiunt non Phæbi pocula; Nyſæ
Agmina, non Cirrhæ; Phæbo, Bacchoque miniſtrant,
Hoc pleni, illo vacui.'

'Imitated.

'Each comes a blockhead; each departs a fool;
Lads of the Nyſan, not the Delian ſchool.
Deep draughts they quaff, Lyæus, from thy ton,
Nor ſnatch one draught from claſſic Helicon. I. P. A.'

P. 415. 'In or near the year 1217, died Alexander Nequam, or Neckham, a good grammarian and a writer of latin poetry. Let his merit be appreciated from the following ſpecimens:

'WHY THE SUN LOOKS RED AT HIS RISING.

'Sol vultu roſeo, rubicundo fulget in ortu,
Inceſtæ noctis facta pudore notans.
Nempe rubore ſuo, tot damnat damna pudoris,
Cernere tot Phæbum, geſta pudenda, pudet.

'Tot blandos nexus, tot ſuavia preſſa labellis,
Tot miteræ Veneris monſtra novella vidit.
Frigida quod nimium caleat laſciva ſenectus,
Ignis quod gelido ferveat amne ſtupet.'

'Imitated.

'Sol ſhines at morn with roſy features bright,
Sham'd by th' immodeſt actions of the night;
His viſage glows with ſhame, for ſhame deſtroy'd,
Aſham'd to ſee ſuch ſhameleſs means employ'd.

'So many lawleſs joys amaz'd he views,
So many love-taught pranks his eye purſues,
Scenes that to frozen age new ardor gave,
Fires that might burn beneath the icy wave.' P.

'WHY MARS APPEARS OF A FIERY COLOUR.

'Mars Venerem ſecum deprenſam fraude mariti,
Erubuit, ſuper eſt flammeus ille rubor.
Sed cur lunaris facies fuſcata videtur?
Que vultu damnat furta videre ſolet.'

'Imitated.

'Mars well might bluſh, caught in wrong'd Vulcan's net.
His ſtar with honeſt ſhame ſeems glowing yet;
But Phœbe's bluſhes ſure mark affectation,
She, willing witneſs to each aſſignation,
Would veil the light coquette with prudent indignation. I. P. A.

'This poet was bred at the univerſity of Paris. His favorite piece of latin verſe is written on "the praiſe of Divine Love." "In his introduction, he commemorates the innocent amuſements of his infancy in a pleaſing and unaffected ſtyle." [Warton's Hiſt.]

'He was originally called "Nequam," but changed his name, becauſe that when he deſired to be re-admitted to St. Alban's priory, the abbot replied to him "Si bonus ſis, venias—ſi nequam, nequaquam." Diſpleaſed at this alluſion, he called himſelf, ever after, "Neckham."

'But Alexander had not always ſhewn himſelf ſo delicate as to this article; for, although his own name was ſo exceedingly vulnerable, he could not help punning on that of Philip Repindon, abbot of Leiceſter, and thus did he moſt quaintly abuſe him:

'Phi, nota fætoris; lippus, malus omnibus horis;
Phi malus, et lippus; totus malus ergo Philippus.'

'But thus with equal wit and aſperity rejoined the abbot:

'Et niger et nequam cum ſis cognomine, nequam
Nigrior eſſe potes. Nequior eſſe nequis.'

P. 428. 'In 1345, died Richard of Bury. He had (when receiver of Edward II.'s revenues in Gaſcoigne) nearly loſt his life for aſſiſting the queen and prince in (1327) with the money in his hands. In return, on the acceſſion of Edward III, Richard was made ſucceſſively biſhop of Durham, chancellor, and treaſurer of England. He was ſingularly learned; and his paſſion for books roſe, as he himſelf acknowledges, to a pitch of madneſs. For he ſays, "Œſtatico quodam librorum amore, potenter ſe abreptum." He is ſaid, indeed, to have had more books than all the other archbiſhops in England, and he has expreſſed his ſentiments on them in words which Cicero might have owned: "Hi ſunt magiſtri" (ſays he) "qui nos inſtruunt ſine virgis & ferulâ, ſine verbis & colera, ſine pane et pecunia. Si accedis non dormiunt; ſi inquiris non ſe abſcondunt; non remurmurant ſi oberres; cachinnos neſciunt ſi ignores." "Theſe are teachers whoſe inſtructions are unaccompanied with blows or harſh words, who demand neither food nor wages. If you viſit them they are alert; if you want them they ſecrete not themſelves. Should you miſtake their meaning they complain not, nor ridicule your ignorance, be it ever ſo groſs."

P. 440. 'The varied and ridiculous modes of dreſs which the 13th and 14th centuries produced, were very juſtly the ſubject of bitter reprehenſion from the ſatiriſts of the time. Sometimes too the higher powers attempted to regulate * them but never with ſucceſs.

The

'* The long-toed ſhoes in particular were during three centuries

'The dreſs of the ladies of faſhion has been deſcribed in a foregoing note; and the following portrait, drawn by a maſterly pencil, does at leaſt equal juſtice to the fine gentlemen of the age.

"What could exhibit a more fantaſtical appearance than an engliſh beau of the fourteenth century? He wore long pointed ſhoes faſtened to his knees by gold or ſilver chains; hoſe of one color on the one leg, and of another color on the other; ſhort breeches which did not reach to the middle of his thighs and diſcloſed the ſhape of all the parts included in them; a coat, the one half white, the other half black or blue; a long beard; a ſilk hood buttoned under his chin, embroidered with groteſque figures of animals, dancing men, &c., and ſometimes ornamented with gold and precious ſtones." This dreſs was the top of the mode in the reign of Edward III †.

'We may in ſome meaſure gueſs at the expences which the dreſs of the times muſt occaſion to a man of the world, by the account which Adam Merimuth gives of ſir John Arundel's wardrobe, when ſetting out, in 1380, on a warlike expedition againſt France. He had "two and fiftie new ſuits of apparell of cloth of gold or tiſſue."

'To this let us add the contemporary bard's deſcription of the manner in which a perſon of rank ſhould be accommodated at his hours of repoſe ‡.

"Your

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turies in vain aſſaulted by bulls from the popes, decrees of councils and declamations of the clergy.

'Theſe ſtrange favorites were called 'crackowes,' and were ſometimes cut at the top in imitation of a church window. Chaucer's ſpruce pariſh-clerk, Abſalom,

"Had Paulis windows corven on his ſhoſe." [Henry.]

'Gloves were a coſtly article of dreſs to our anceſtors. They were frequently adorned with precious ſtones.

[Rot. Pip. apud Warton.]

'† When the perſonage above-deſcribed was mounted, he was not gallantly equipped unleſs the horſe's bridle or ſome part of the furniture were ſtuck full of ſmall bells. Vincent of Beauvais, an early writer, blames the knights templars for having to their horſe furniture "Campanulas infixas, magnum emittentes ſonitum." Wickliffe cenſures the prieſts of his day for their 'fair hors, and jolly and gaie ſadeles and brideles which ring by the way.' Then Chaucer's monk,

"——When he rod, men might his bridele here,
Gingeling in a whiſtling wind as clere
And eke as lowde as does the chapell bell," &c.

'And the great Cœur de Lion, as we are told in the romance which bears his name,

"Hys crouper hongè full of belles." [Warton's Hiſt. of Poet.]

'‡ Mr. Strutt remarks that even royal and noble perſonages appear in illuminations, &c. to have been totally naked in their

" Your blankettes ſhall be of fuſtyane
Your ſhetes ſhall be of clothes of rayne
Your hede-ſhete ſhall be of pery pyghte
With dyamonds ſette & rubys bryghte.
Whan you are laid in bed ſo ſofte
A cage of golde ſhall hange a lofte
Wythe longe peper fayre brenynge.
And cloves that be ſweet ſmellynge."
[Squire of Low Degree, apud Warton.]

We ſhall conclude our extracts from this entertaining work with the following particulars reſpecting the ſtate of literature and ſcience in the 13th and 14th centuries. P. 445.

'That the 13th and 14th centuries produced no ſuch pure and claſſical latin as that of John of Saliſbury, Peter of Blois, Joſeph of Exeter, &c. is owing, it may be conjectured, to the growing improvement of the engliſh language, and the more frequent uſe of it by men of learning *.

'Greek and the oriental tongues were almoſt totally neglected. Not more than three or four perſons (ſays the great ſir Roger Bacon, who bitterly laments the blindneſs of the age) had turned their ſtudies that way.

'Logic ſuited the genius of the æra. It furniſhed the ſchoolmen with a regulated ſubtilty which aided them to diſpute for ages upon † nothing. It was therefore extenſively taught, and accurately ſtudied.

'Divinity had now taken a new turn, and ſoared above the ſcriptures. The ſchoolmen valued themſelves on carrying on their theological improvements without recourſe to either teſtament; and thoſe unfaſhionable ſages who ſtill ſtudied the ſacred writings were ſtyled in deriſion 'bible men,' and could neither find pupils, attendants, or rooms wherein to read lectures, in any european univerſity. [Wood's Antiq. apud Henry.]

'The civil and canon law was cloſely ſtudied by the clergy, as that ſtudy led the way to great employments. This was carried to ſo great a length that pope Innocent IV was obliged to

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beds, during the 12th and 13th centuries, and that this appears ſtrange, as in the ſaxon, daniſh, and early anglo-norman æras there appears to have been cloſe garments like ſhirts on every figure lying in bed. [Cuſtoms, &c.]

'* There are however inſtances of brutal ignorance which this excuſe will not reach. In the univerſity of Oxford, it was uſual to ſay, "Ego currit, tu currit, currens eſt ego." In 1276, Robert Kilwarby, biſhop of Canterbury, viſited the place and ſolemnly condemned theſe wretched idioms. They met however with defenders; and in 1284, his ſucceſſor John Peckham was obliged to exert the ſame condemnation againſt the ſame expreſſions, and others equally obnoxious. [Wood's Antiq. apud Henry.]

"† That two contradictory propoſitions might each be true was a dogma ſeriouſly and earneſtly argued. [Ibid.]

lend

ſend forth a prohibitory bull, leſt the ſtudy of divinity ſhould be loſt.

'The mathematics were generally neglected; and the few who attended either to them or to the oriental tongues, were not only ſhrewdly ſuſpected of wiſhing to hold commerce with the prince of darkneſs, but frequently met with painful obſtacles to their ſtudies from the abſurd fanaticiſm of the age.

'Aſtronomy, and its connected ſcience, that of optics, were known to friar Bacon. Probably to few others. The ſame great man ſeems to have monopolized the knowledge of mechanics and of chemiſtry.

'Alchymy, though itſelf a deluſion, yet being the known parent of many uſeful inventions, muſt appear on our liſt. Perhaps no prizes leſs intereſting than thoſe held out by the adepts, (viz. An elixir to cure all diſeaſes and to prolong life, and a ſtone or powder which ſhould tranſmute all baſer metals into gold) could have urged the minds of men in an age wholly occupied by ſolemn trifles, to have purſued any ſtudy with ſuch energy as to accompliſh ſuch diſcoveries as the followers of alchymy produced *.

"Indeed this fanciful ſcience, though now from the beſt of reaſons in diſrepute, was, while in the adroit hands of Roger Bacon and Raimond Lully, not without its uſes; and it is allowed by the great Boerhaave that no writers have ever treated ſubjects which relate to animals, vegetables, and foſſils, with ſo much clearneſs as thoſe which have written on alchymy. Thoſe great princes, Edward I and Edward III both believed in the powers of alchymy to produce treaſures; on the former, Lully ſolemnly calls to atteſt his having fabricated a diamond from cryſtal, even in the royal preſence, in the ſecret chamber of St. Katherine, in the tower of London; and in Rymer's Fœdera, there is extant a proclamation from Edward III for the ſeizure of John Rous and William de Dalby, who (as is there aſſerted) "have it in their power to aſſiſt the king and kingdom by making gold!"

We recommend this work to the particular attention of our readers, as a very valuable collection of facts, upon which the writer muſt have beſtowed much patient induſtry. Few of his readers we think, will, refuſe him the praiſe at which he aſpires, of being a faithful hiſtorian, and of having ſelected with judgment, and abridged with accuracy. We hope, he will, meet with ſufficient encouragement to proceed in his very uſeful labour, till his work is completed. D. M.

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'* For inſtance, the invention of gun-powder, and ſeveral improvements in the art of dying. Many medicines of great ſervice to the health and eaſe of mankind were alſo found by theſe fantaſtic philoſophers.

'Among the ſarcaſms on alchymy, few are more bitter than that of Mr. Harris: "Ars ſine arte, cujus principium eſt mentiri, medium laborare, et finis mendicare." The italians ſay, "Non fidatevi al alchemiſta povero ô al medico ammalato."

ART. III. *Tranſactions of the Linnean Society. Vol. II.* 4to. 357 pages, and 29 plates. Price 1l. 5s. in boards. Whites. 1794.

THIS ſecond volume opens with a paper containing the *hiſtory and deſcriptions of four new ſpecies of phalæna, by the late Mr. John Beckwith.*—They are ſmall *noctuæ*, and called by the author *chryſoceras*; *gemina*; *pulla*; *chryſogloſſa*. In the plate annexed Mr. B. has not repreſented the pupa of the laſt, or the eggs of any of the three; neither has he noticed any ſexual difference. His paper cannot, therefore, be ſaid to contain more than a conſiderable fragment of their hiſtory: nothing ſhort of Sepp's deſcriptions ought to be dignified with that name.

II. *Remarks on ſcolopendra electrica, & ſc. ſubterranea. By George Shaw,* M. D. &c.—In this ſhort paper, which contains at leaſt as much conjecture as obſervation, Mr. S. is inclined to diſcover in the ſcolopendra ſubterranea a different inſect from the ſc. electrica of Linnè.

III. *Remarks on the abbé Wulfen's deſcriptions of lichens; publiſhed among his rare plants of Carniola, in profeſſor Jacquin's Collectanea, Vol. II.* 112. *By J. E. Smith,* M. D. &c.

IV. *Account of the gizzard of the ſhell called by Linnæus bulla lignaria, addreſſed to the preſident. By Mr. G. Humphrey.*—In this curious paper, to which a plate is annexed, it is with much probability ſuppoſed, that, in the genus of teſtacea called bulla, the gizzard ſerves the purpoſe of maſticating food; and that it contains ſome organ for perforating ſuch ſhells as are too hard to be cruſhed by the action of the gizzard valves againſt each other, in order to come at it's prey.

V. *Account of the difference of ſtructure in the flowers of ſix ſpecies of paſſiflora. By Mr. J. Sowerby.*

VI. *Deſcriptions of two new Britiſh fuci. By T. J. Woodward.*

VII. *An eſſay towards an hiſtory of the Britiſh ſtellated lycoperdons: being an account of ſuch ſpecies as have been found in the neighbourhood of Bungay, in Suffolk. By T. J. Woodward.*—Three valuable papers, illuſtrated by plates, but which do not admit of extracts.

VIII. *A new arrangement of papilios, in a letter to the preſident. By Mr W. Jones.*—The ſhape of the wings, a principal character in the Linnean ſubdiviſion of the genus papilio, appearing to the author incompetent, and ſubject to confuſion in it's application, he here attempts, by calling to his aid the anatomy of the inſect, to eſtabliſh a permanent characteriſtic of each family, viz.

*Linnæus.* '*Equites.—The upper wings are longer from the poſterior angle to the point, than to the baſe: the antennæ often filiform.*

'*Corrected by ſaying*

'*The upper wings are longer from the poſterior angle to the point than to the baſe, occaſioned by having four nerves inſtead of three, viſible in every other family—the palpi frequently only a bruſh—under wings with a connecting nerve in the centre, and without an abdominal groove.*'

*Linnæus.* '*Heliconii—Wings narrow, entire, often naked or deprived of ſcales; the upper wings long, the inferior ſhort—*

'*Add,*

'*Add,*

'*with a connecting nerve in the centre; very ſlightly grooved, to admit the abdomen, which is in general long, as are alſo the antennæ.*'

*Linneus.* '*Danai.—Wings entire.—*

'*Add,*

'*the under with a connecting nerve in the centre, and a deep abdominal groove; palpi projected.*'

*Linneus. Nymphales.—Wings denticulated.—*

'*Add,*

'*the under without a connecting nerve in the centre, and with a deep abdominal groove; palpi projected.*

The characteriſtics of the *plebeii* are more vague, and chiefly adopted from Mr. Yeats; and ſome ſtubborn ſubjects ſtill remaining, not reducible to any of the received families, Mr. J. is under the neceſſity of creating a new one, which he calls *romani:* theſe are all ſuch of the *equites* as have *filiform antennæ: their ſize is in general large, the wings without an abdominal groove; no connecting nerve; their antennæ generally acuminated; the veins of both upper and under wings going from their root to the extremity, nearly in ſtraight lines. Such are leilus, orontes, &c.*

Notwithſtanding the plauſibility of Mr. J.'s ſyſtem, it may ſtill be doubted whether the number of veins can conſtitute a legitimate characteriſtic of families any more than the different formation of the wings. An additional number of veins neceſſarily attends on ſize, weight, and function. Thus *Fueſſi*, in his *Entomological Repoſitory*, a work that will ſhortly be made public in England, has conſidered the large and ſwelled veins on the upper wings of *Adippe*, as the characteriſtic of the male. The confuſion of the Linnean claſſes is not ſo much owing to the want of opportunity to inſpect a greater number of ſpecimens, or to the author's too haſty adherence to a few great leading outlines, as to his ſetting out from a wrong point. Mr. J. obſerves, 'that the families may not only be diſtinguiſhed in the perfect inſect, but in the larvæ alſo; and that theſe diſtinctions are not imaginary, but certain and ſpecific.' *Hinc illæ lachrymæ* on the ſyſtem of Linnè; hence the ſource of confuſion: had he attended to the animal from it's riſe, through it's progreſs, the number of feet, inſtead of the precarious ſhape of the wings, would have dictated his claſſes; we ſhould not then have a jumble of four and ſix-legged equites, Danai, &c. Menelaus and Teucer would not have been the companions of Proteſilaus and Machaon; or Apollo that of Piera and Mneme.

We wiſh Mr. Jones, who ſeems to have conſiderable entomological knowledge, and a ſyſtematic turn, would direct his attention to this only permanent characteriſtic of the claſſes of papilio.

A plate is annexed to this paper.

IX. *Deſcriptions of ſeveral ſpecies of pancratium. By R. A. Saliſbury.*—This latin paper is illuſtrated by ſix plates.

X. *Some account of the muſca pumilionis of Gmelin's edition of the Syſt. Naturæ. By W. Markwick, Eſq. with additional remarks by T. Marſham*; with a plate.—This paper, with it's ſupplement, contains a conſiderable part of the hiſtory of an inſect, that appeared in ſome parts of

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this country, with ſome ſenſible hints towards checking it's progreſs. It is proved not to be the dreaded heſſian fly of America.

XI. *Deſcription of paſpalum ſtoloniferum. By Mr. Louis Boſc.*—A french paper, with a plate.

XII. *Obſervations on the ſtructure and œconomy of ſome curious ſpecies of aranea. By Mr. Dorthes*; with a plate.—This paper, written in french, contains an anatomy of ſome parts of a. avicularia, which is proved to be without the maxillæ, as diſtinguiſhed from the mandibles given by *Fabricius* to his claſs unogata, &c. An account of what the author calls the maſon-ſpider, or aranea Sauvageſii, which reſembles in ſmall the avicularia, is ſubjoined.

XIII. *Account of the germination and raiſing of ferns from the ſeed. By Mr. J. Lindſay, ſurgeon in Jamaica*; with a plate.

XIV. *Additional obſervations relating to Feſtuca ſpadicea & anthoxanthum paniculatum. By J. E. Smith*, M. D. F. R. S.

XV. *Plantæ eboracenſes; or a catalogue of the more rare plants which grow wild in the neighbourhood of Caſtle Howard, in the north riding of Yorkſhire, diſpoſed according to the Linnean ſyſtem. By Mr. R. Teeſdale.*

XVI. *Obſervations on the Britiſh ſpecies of carex. By the Rev. Samuel Goodenough*, L. L. D. F. R. S.; with four plates.—Not a paper of fragments or curſory obſervations, but an elaborate critical treatiſe.

XVII. *On genera and ſpecies of plants which occur twice or three times, under different names, in prof. Gmelin's edition of Linnæus's Syſtema N. By Jonas Dryander*, M. A. Libr. R. S.

XVIII. *Remarks on centaurea ſolſtitialis &c. melitenſis. By J. E. Smith*, M. D. *&c.*

XIX. *Deſcription of fucus daſyphyllus. By T. J. Woodward*; with a plate.

XX. *The characters of two ſpecies of oxalis. By R. A. Saliſbury*, F. R. S.

XXI. *Deſcription of a new ſpecies of warbler, called the wood-wren, obſerved in May*, 1792. *By Mr. Th. Lamb*; with a plate.—A new ſpecies, which differs from the motacilla hippolais, and motacilla trochilus Linn.

XXII. *Obſervations on the ſtructure and œconomy of thoſe inteſtinal worms called teniæ. By Mr. A. Carliſle.*—Equally ingenious and uſeful. Some of Mr. Goetze's miſtakes in his hiſtory of worms are here corrected: a plate is added.

XXIII. *A new method of preſerving fungi, &c. By W. Withering*, M. D. F. R. S.

XXIV. *Objections againſt the perceptivity of plants, ſo far as is evinced by their external motions, in anſwer to Dr. Percival's memoir in the Manchester Tranſactions. By Robert Townſon, Eſq.* F. R. S. *Edinb.* Read Dec. 4, 1792.—This paper we tranſcribe.

P. 267.—'However ſanguine we may be in our expectations of extending the limits of human knowledge, we cannot avoid perceiving that there are boundaries which it can never exceed. Theſe boundaries are the limited faculties of the human mind, which, though fully ſufficient to anſwer all the purpoſes of common life, are an inſuperable barrier to the enquiries of ſpeculative men. None feel more the truth of this obſervation, than thoſe engaged in phyſiological enquiries; the operations of nature being ſo complicated, and at the ſame time carried on in ſo ſecret a manner, as to keep us ignorant of the moſt common phænomena.

'If

'If phyſiologiſts have been unſucceſsful in many of their enquiries into the animal œconomy, they have been ſtill more ſo with reſpect to vegetables: for how little do we know at this day of the courſe of their fluids, and of the power by which they are moved? Are we not in the vegetable kingdom where we were near two centuries ago in the animal, when the great Harvey withdrew the veil?

'The many beautiful analogies exiſting between the two organized kingdoms of nature, their ſimilar origin from egg or ſeed, their ſubſequent developement, and nouriſhment by intus-ſuſception; the power of continuing their ſpecies, the limited time of their exiſtence, and, when not carried off by diſeaſe and premature death, poſſeſſing in themſelves the cauſe of their own deſtruction—have been ſo favourable to the ſuppoſition of the exiſtence of a complete chain of beings, that there appeared to the favourers of this opinion nothing to be wanting to connect them, but the loco-motive faculty; for irritability, from phænomena in a few vegetables, had been granted them by ſome. This locomotive faculty, which is conſidered as a conſequence of volition, which is an attribute of mind, they ſay is manifeſted in the direction of the roots towards the ſoil which affords them their moſt proper nouriſhment, and in the direction of the tender ſhoots and leaves towards the light, which is likewiſe neceſſary to their well-being. Theſe facts are admitted, but not the conſequences drawn from them.

'It muſt indeed be allowed, that vegetables do on ſome occaſions act as though poſſeſſed of volition, avoiding thoſe things that are injurious to them, and turning towards thoſe that are beneficial; thus appearing to act by choice, which muſt be preceded by perceptivity, a favour that nature has granted, I think, to the animal world alone. The following are brought as examples:

'A plane-tree twenty feet high, growing upon the top of a wall, ſtraitened for nouriſhment in that barren ſituation, directed its roots down the ſide of the wall, till they reached the ground ten feet below. It has been amply repaid, ſay they, for its trouble ever ſince, by plenty of nouriſhment, and a more vigorous vegetation has been the conſequence. On another occaſion, a plant being placed in a dark room, where light was admitted only through an aperture, put forth its ſhoots towards the aperture, which elongating, paſſed through it; and this likewiſe was rewarded for its trouble by plenty of light, and free air.

'That appearances ſo ſimilar to thoſe that are obſerved in animals ſhould be conſidered as proceeding from the ſame cauſe, viz. volition, is not to be wondered at, when ſo many of the inferior orders of animals hardly poſſeſs ſo much of the loco-motive faculty—particularly by men of warm imaginations, who, prepoſſeſſed in favour of an opinion, were graſping at every diſtant analogy to ſupport it. Though, as I have ſaid, we are by no means acquainted with the courſe of their proper fluids (*ſucci proprii*), or with the power by which they are moved, nor even can ſay by what power it is that the fluids, which are its food, are taken in; yet ſo far we know, that here, as in the animal œconomy,

nomy, there is a conſtant change and evolution of their fluids, and that a conſtant ſupply is neceſſary, without which they ſoon periſh. This ſupply, ſo neceſſary, muſt be taken in by abſorption; and it is this act of abſorption that I ſhall endeavour to prove to be the efficient cauſe of theſe motions in vegetables, and thus exclude volition from having any cauſation in theſe phænomena; for it is from their not having been explained upon mechanical principles that mind has been reſorted to. Mind is in general our laſt reſource when we fail in explaining natural phænomena. I could wiſh that phyſiologiſts were agreed upon the kind of abſorption which takes place here, whether it be by active open-mouthed veſſels, which in the common opinion takes place in the animal œconomy, or by capillary attraction, which is the moſt general opinion in the vegetable; but the theory I ſhall offer to the conſideration of the Linnean Society will agree with either.

'The firſt conſideration is—That an inert fluid is in motion.

'Secondly—That, poſſeſſing no motion in itſelf, it owes this motion to the plant.

'Thirdly—That as action and re-action are equal, whilſt the plant draws the fluid towards itſelf, it muſt be drawn towards the fluid, and that in the reverſe ratios of their reſpective reſiſtances.

'Now whether this abſorption be performed by veſſels acting as in the animal œconomy, or by veſſels of the nature of capillary tubes, is of little moment, provided only that an abſorption be admitted; for it is evident, that if action and re-action be the ſame, the abſorbed fluids, which poſſeſs no motion in themſelves, cannot be put in motion by the open-mouthed active veſſels, without being drawn in the direction of the abſorbed fluids. But ſhould we prefer the theory which explains this abſorption by capillary attraction, which theory I think is the moſt prevalent, we ſhall ſtill find that the abſorbing veſſels are drawn towards the fluid. This is equally true as evident, whether applied to that ſimple hydraulic inſtrument the ſtraw, through which the ſchoolboy ſucks, or to the moſt complicated machine of the natural philoſopher. Theſe principles will, I think, be ſufficient to explain thoſe appearances in vegetables which have ſerved as a foundation, or have been conſidered as ſigns of their perceptivity and volition, and which, as far as I have learnt, have never been attempted to be explained, viz. the direction of their roots towards the ſoil which affords them the beſt nouriſhment, and the young and tender ſhoots towards the light: for here is an abſorption of water and light. The abſorption of water is eaſily aſcertained; but that of light, by its ſubtleneſs, eludes our experiments, with probably many other fluids of great importance to the healthy ſtate of the vegetable world. But to make the connexion more complete between the two organic kingdoms, it has not only been found that plants move towards their food like wiſe and intelligent beings, but they likewiſe turn aſide from thoſe ſoils, &c. which are injurious to them, or at leaſt afford them but a ſcanty nouriſhment. This is a deception: it is only the immediate conſequence of their motion towards their nouriſhment; for when the root of a tree or plant changes its courſe, on account of meeting

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ing with a rock, or with a hard, ſtiff, and barren clay, or other object that does not afford it proper nouriſhment, it is owing not to any dereliction of theſe objects, but to no attraction from abſorption acting in that direction, but one from a more favourable ſoil. The ſmallneſs of the reſiſtance of theſe fluids cannot be urged againſt this theory: the motion to be explained is only the tendency of the naſcent ſhoots, no one having pretended that the ſolid wood could alter its direction; and this power, however feeble, is always acting. I am not ignorant that theſe are not the only motions which are thought to announce the perceptivity of plants. The motions obſerved in the ſtamina and other parts at the time of fecundation, the ſpiral direction of the ſtems of ſome, the uſe of the cirrhi of others, and the burſting of the capſules, have all, with many other powers, been thought to favour this opinion. Theſe are but powers nature has beſtowed upon them for their preſervation and production, which can no more be conſidered as the conſequence of volition, than the fall of their leaves at ſtated periods, their growth and decay, which have never been conſidered as the conſequence of mind, any more than the increaſe or deſtruction of animal bodies, the efficient cauſe of which may for ever remain unknown.

'When all is conſidered, I think we ſhall place this opinion amongſt the many ingenious flights of the imagination, and ſoberly follow that blind impulſe which leads us naturally to give ſenſation and perceptivity to animal life, and deny it to vegetables; and ſo ſtill ſay with Ariſtotle, and our great maſter Linnæus—*Vegetabilia creſcunt & vivunt; animalia creſcunt, vivunt, & ſentiunt.*'

XXV. *An eſſay on the various ſpecies of ſawfiſh. By Mr. J. Latham.*—A paper well worth the attention of ichthyologiſts. Mr. Latham is inclined to ſeparate theſe from the genus *ſqualus*, and form of them a new genus by the name of *priſtis*. He enumerates five ſpecies. Two plates are annexed.

XXVI. *Deſcriptions of four new Britiſh lichens. By the Rev. H. Davies*; with a coloured plate.

XXVII. *An account of ſome plants newly diſcovered in Scotland. By Mr. J. Dickſon.*

XXVIII. *Remarks on the genus dianthus. By J. E. Smith,* M. D. *&c.*

XXIX. *The hiſtory and deſcription of a minute epiphyllous lycoperdon, growing on the leaves of the anemone nemoroſa. By R. Pulteney,* M. D. *&c.*

XXX. *Extract of a letter from Mr. J. Lindſay to ſir J. Banks. With additional remarks by J. E. Smith,* M. D.—Relative to No. xiii.

XXXI. *Deſcription of three new ſpecies of hirudo. By the Rev. W. Kirby. With an additional note by G. Shaw,* M. D.; with a plate.—Of theſe three ſpecies of hirudo, which Mr. Kirby conſiders as non-deſcripts, and denominates *alba*, *nigra*, and *crenata*, Dr. Shaw believes *alba* to be the *planaria lactea* of Gmelin; the *nigra* he finds in the *planaria fuſca* of Pallas and Gmelin; and the *crenata* he thinks nearly related to the hirudo geometra of Linnè, if it be not the very ſame ſpecies in a young ſtate.

XXXII. *Additional obſervations on fucus hypogloſſum. By T. J. Woodward.*—Relates to Art. VI.

XXXIII. *Additional remarks on the wood ſandpiper, tringa glareola. By W. Markwick, Eſq.*—Recognizes the *tringa glareola* in *tringa ochropus.*

XXXIV. *Botanical obſervations on the Flora Japonica. By C. P. Thunberg, knight of the order of Waſa, prof. of bot. and med. in the univ. of Upſal.*—Latin.

XXXV. *Deſcription of ſagina ceraſtoides, a new Britiſh plant diſcovered in Scotland, by Mr. J. Dickſon.*—Firſt diſcovered by Mr. D. on the rocky and ſandy ſhores of Inch-keith and Inch-combe in the Firth of Forth, as well as on the beach below Preſtonpans.

XXXVI. *An account of two new genera of plants from New South-Wales, preſented by Mr. Thomas Hoy, and Mr. John Fairbairn.*

XXXVII. *Extracts from the minute book of the Linnean ſociety.*

R. R.

ART. IV. *Tranſactions of the College of Phyſicians, of Philadelphia. Vol. I. Part I.* 8vo. 254 pages. Price 5s. in boards. Philadelphia, Dobſon. London, Dilly, 1793.

IN almoſt every country, attempts have been made for the promotion of learning and extenſion of knowledge, by eſtabliſhing ſocieties, and collecting together men of ingenuity and abilities. The phyſicians of Philadelphia, influenced by the ſame motives, and a conviction of the advantages reſulting from ſuch inſtitutions, have united themſelves into a college; the object of which is the advancement of medical ſcience, by inveſtigating the diſeaſes and remedies peculiar to the country; by obſerving the effects of different ſeaſons, climates, and ſituations, on the human body; by recording the changes which are produced in diſeaſes, by the progreſs of agriculture, arts, population, and manners; by ſearching for medicines in the american woods, waters, and bowels of the earth; by enlarging the avenues to knowledge, from the diſcoveries and publications of foreign countries; and by cultivating order, method, and uniformity in the practice of phyſic.

P. xiv. 'For the purpoſe of obtaining theſe objects, the following rules have been adopted.

'I. The college ſhall conſiſt of fellows and aſſociates.

'II. The fellows ſhall conſiſt of practitioners of phyſic, of character in their profeſſion, who reſide in the city, or diſtrict of Southwark, or liberties of Philadelphia, and are not under twenty-four years of age.

'III. The aſſociates ſhall conſiſt of perſons of merit in the profeſſion of medicine, who do not live within the limits above deſcribed.

'IV. Three-fourths of the whole number of fellows met, ſhall concur in the admiſſion of a fellow or aſſociate.

'V. The officers of the college ſhall conſiſt of a preſident, vice-preſident, four cenſors, a treaſurer and ſecretary, who ſhall be choſen annually, from among the fellows, on the firſt tueſday in July.

'VI. The ſtated meetings of the college ſhall be on the firſt tueſday in every month; beſides theſe meetings, the preſident,

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or, in caſe of his abſence or indiſpoſition, the vice-preſident, ſhall have power to call extraordinary meetings, whenever important or unexpected buſineſs ſhall require, of which he ſhall be the judge. It ſhall likewiſe be in the power of any ſix fellows of the college, who concur in their deſires for a meeting, to authoriſe the preſident, or, in caſe of his abſence or indiſpoſition, the vice-preſident to call it.

'VII. The buſineſs of the cenſors ſhall be to inſpect the records, and examine the accounts and expenditures of the college, and report thereon. And all communications made to the college, after being read at one of their ſtated meetings, ſhall be referred to the preſident, vice-preſident, cenſors, and ſuch other members of the college as ſhall be nominated for the purpoſe; who ſhall determine by a vote, taken by ballot, on the propriety of publiſhing them in the tranſactions of the college.'

The remaining regulations are not very important, except in the inſtance of the admiſſion of fellows, in which caſe, we find, they only pay the ſmall ſum of ten pounds, and a trifling annual contribution of *two dollars*. The whole is to be applied to the purpoſe of eſtabliſhing a fund for the uſe of the college.

In a preliminary diſcourſe, which was delivered before the college, Dr. Ruſh endeavours to point out and enforce the advantages to be derived from the inſtitution, and to ſuggeſt the different ſources, whence the improvement of medicine may be expected. He conſiders the advantages of the inſtitution chiefly in two points of view: viz. as a college, and as a medical ſociety. The author concludes this intereſting diſcourſe with the following obſervations.

P. xxxi. 'It is a general opinion, that the condition of man in our world is mending. The conveniences and pleaſures of life are daily multiplying by the inventions of philoſophy. Many diſorders, once deemed incurable, now yield to medicine. No wonder then that a general expectation prevails—that a revolution is ſoon to take place in favour of human happineſs. Natural means appear to be the inſtruments deſigned by heaven to fulfil its purpoſes of mercy and benevolence to mankind. I am fully perſuaded there does not exiſt a diſeaſe in nature, that has not an antidote to it. And when I conſider the influence of liberty and republican forms of government upon ſcience, and the vigour which the american mind has acquired by the events of the late revolution, I am led to hope that a great portion of the honor and happineſs of diſcovering and applying theſe antidotes may be reſerved for the phyſicians of America.'

After thus enabling the medical reader to judge of the motives and views of the phyſicians of Philadelphia, in forming themſelves into a college, we ſhall go on to the examination of the papers contained in the preſent volume of their tranſactions.

Prefixed to the papers, the college has given tables of the diſeaſes of the patients of the Philadelphia diſpenſary, from december 1786, to december 1792; arranged as much as poſſible after the manner of the noſology of Dr. Cullen. Theſe tables are inſerted

ſerted with a view to the formation of a complete hiſtory of epidemical diſorders. The papers are:

I. *A caſe of curvature of the ſpine*, by Thomas Dolbeare, *in a letter to* Benjamin Ruſh, M. D. *cenſor of the college, and profeſſor of the inſtitutes, and of clinical medicine in the univerſity of Pennſylvania. Read ſeptember* 4, 1787.

In this caſe of curvature of the ſpine we met with nothing very remarkable. It is well known, that cauſtics are the only remedies in this complaint. The diſeaſe is indeed not ſo common in perſons who have attained the age [36] of the patient whoſe caſe is here related; yet in a few inſtances it has occurred, even at a later period.

II. *Caſe of an hydrocephalus internus, ſucceſsfully treated by mercury.* By Dr. Michael Leib, *fellow of the college. Read january* 1, 1788.

In the treatment of this caſe of hydrocephalus internus there does not appear any thing uncommon: the mercury was given in pretty large doſes until it affected the mouth, at which time there were evident ſymptoms of amendment. The author thinks it important to obſerve, that no impreſſion was made on the diſorder till the mercury began to affect the mouth. The ſame thing has been remarked by other writers on this diſeaſe. The immediate cauſe of the diſeaſe in the preſent inſtance was evidently 'a violent fall on the head.'

III. *An account of a tetanus from the extraction of two teeth, ſucceſsfully treated by the uſe of wine and mercury. In a letter from* Benjamin Ruſh, M. D. *to* John Redman, M. D. *preſident of the college of phyſicians of Philadelphia. Read may* 6, 1788.

The patient, whoſe caſe is here related, was afflicted with ſymptoms of *teneſmus*, attended with ſwellings on each ſide of his throat, a full pulſe, and a total inability of ſpeaking, upon being expoſed to a cold damp air after having had two teeth extracted. Dr. Ruſh was at firſt unable to determine whether the caſe were a tetanus, or the ſore throat, then prevalent in the city and vicinity. After bleeding, however, the nature of the diſeaſe became evident, from the patient's being ſeized with convulſions of the opiſtothonos kind, and with pain about the bottom of the ſternum. The plan of treatment, which was employed with ſucceſs in this caſe, was the tonic. Wine and bark in large quantities, and mercurial frictions to the throat and jaws. From the conſtipated ſtate of the bowels, in this caſe, where no opiate was employed, the author infers, that coſtiveneſs is certainly a ſymptom belonging to the tetanus, which has been doubted by doctor Cullen. One caſe however, is not ſufficient to determine this point.

IV. *An account of the tænia, diſcovered in the liver of a number of rats. In a letter from* Dr. Joſeph Capelle, of Wilmington, *to* Benjamin Ruſh, M. D. *Read may* 5, 1788.

The diſſections of animals have in many inſtances contributed to the improvement of medical knowledge; and the facts reſpecting the *tæniæ* found in the livers of rats, by the author of the paper before us, are extremely curious. On opening the abdomen

domen of a fat rat, he was ſtruck with the appearance of tubercles on the convex part of the liver. They were of a whitiſh tranſparent colour. On detaching them in order to determine what kind of ſubſtance they contained, the author was ſurprized, after deſtroying the matrices, to find that they encloſed worms of the tænia kind, alive, and about ſixteen inches long. The author alſo obſerved, that the larger the worms were, the thinner were the matrices, which led him to ſuppoſe, that at a future day, the worms would have forced their way through them, and have fallen into the abdomen. The author ſeems to think that theſe animals have their origin in the liver, as each of them had a bed, or cavity, in proportion to it's magnitude and figure, and was connected to it by a ſubſtance ſimilar to that by which muſcular fibres are united. The matrices contained a white ſerum, and the author, from not being able to diſcover blood veſſels in them, concludes, that the worms derive their nouriſhment from the lymphatics. Whether the rats feel any inconvenience after the eſcape of theſe worms from the liver, how they get quit of them, or whether this be a diſeaſe peculiar to theſe animals in all ſeaſons, and climates, are points on which doctor Capelle has not been able to give us any information.

V. *Caſe of tetanus*, by William Clarkſon, M. B. *fellow of the college.* *Read june* 3, 1788.

In this caſe of tetanus, which was induced by the puncture of a ruſty nail, we have remarked nothing uncommon. The tonic and ſtimulant plans, with mercurial frictions, were carried to a conſiderable extent, but without ſucceſs. The caſe is related in a clear and perſpicuous manner.

VI. *Account of the ſucceſsful application of cold water to the lumbar region in calculous caſes. In a letter to* Benjamin Ruſh, M. D. *&c. Read ſeptember* 2, 1788.

From the paper before us it appears, that the application of cold water to the region of the kidneys has been employed in two caſes of attacks of the ſtone with ſucceſs.

VII. *Caſe of hydrocephalus internus, with the appearance on diſſection.* By Dr. Michael Leib. *Read february* 3, 1788.

In this caſe we meet with little worthy of obſervation; the immediate cauſe of the diſeaſe ſeemed to be a fall in which the forehead was bruiſed. Calomel was given internally, and mercurial frictions were applied to the thighs, but without producing much advantage; the patient died, and on diſſection, the ventricles of the brain were found diſtended with a clear watry fluid; the lateral ones containing at leaſt each one ounce and half, and the other two nearly an ounce.

VIII. *Account of the ſtate of the barometer.*

This account, which ſeems to have been kept in a clear and diſtinct manner, extends from the firſt of january, 1789, to the 31ſt of december following.

IX. *An account of a ſingular caſe of iſchuria, in a young woman, which continued for more than three years; during which time, if her urine was not drawn off with the catheter, ſhe frequently voided it by vomiting; and for the laſt twenty months, paſſed much gravel*

*by the catheter, as well as by vomiting, when the uſe of the inſtrument was omitted or unſucceſsfully applied. To which are annexed, ſome remarks and phyſiological obſervations.* By Iſaac Senter, M. D., *aſſociate member of the college of phyſicians of Philadelphia, and ſenior ſurgeon in the late american army. Read january* 5, 1790.

In this very extraordinary caſe, the patient, after being attacked with ſymptoms of an inflammatory kind in the thoracic viſcera, was ſeized with a total ſuppreſſion of urine without any evident cauſe, which continued five days. On the beginning of the ſixth day ſhe had a vomiting that laſted till nothing but water of an urinous taſte was brought up. This vomiting relieved the pain, ſwelling, and ſoreneſs, of the inferiour part of the belly, and the patient thought herſelf better. It however recurred the next day, and continued more or leſs every day, until the urine was drawn off by the catheter: ſhe ſuffered much from the exceſſive irritability of her ſtomach, which for ten weeks did not allow her to retain in her ſtomach either food or medicines, opium excepted. Whenever the urine was omitted being drawn off for thirty or thirty-ſix hours, ſhe conſtantly threw it up by vomiting.

P. 102. 'To aſcertain ſo extraordinary a fact beyond the poſſibility of a miſtake on my part, or a deception on hers, I often viſited her about the time I knew ſhe muſt vomit if the catheter was not introduced; and I examined her bladder, found it full, hard, and tender; and ſat by her till the vomiting recurred, ſaved the water that ſhe brought up this way, and compared it with what I drew off, and found it the ſame in every reſpect.

'During the time her urine came off by vomiting, ſhe ſuffered extreme anxiety, and always complained of great heat, ſmarting, extreme thirſt, and a ſenſation of inverſion or turning up of ſomething (running, as ſhe expreſſed it) that appeared to tear her bowels.'

After continuing in the above ſtate for ſome time, from no evident cauſe, ſhe became incapable of being relieved by the catheter, and was unable to vomit up her urine for ſeveral days. In this ſituation it paſſed off by the navel three days ſucceſſively; after which, the inſtrument was uſed as before: ſome time after this, a *brick-coloured gravel* began to paſs off by the catheter in large quantities, and afterwards was vomited up with the urine. Theſe, and other appearances, led the author to ſuſpect a ſtone in the bladder; which, upon ſounding, was eaſily diſcovered, but felt ſoft and ſmall. In the ſpring of 1789, the urine began to take a different courſe, and to paſs by ſtool; after which, ſhe gradually declined, and ſoon expired. On diſſection the diſeaſed appearances were much fewer than had been ſuppoſed. The whole of this uncommon caſe is evidently in favour of the retrograde action of the lymphatic ſyſtem, a doctrine which was ingeniouſly ſuggeſted by the late Mr. Charles Darwin, and upon which many phenomena, like the preſent, are alone explicable.

X. *A caſe of the* retroverſio uteri, *to which are added a few remarks and obſervations on that diſeaſe, and the different ſpecies of* procidentia

procidentiæ uteri. By Iſaac Senter, M. D. *Read february* 2, 1790.

After a clear and diſtinct hiſtory of the complaint, and of the difficulties attending it's reduction; the author proceeds to particularize ſome of the different ſpecies of the diſeaſe, and of the means by which the *uterus* may be diſplaced.

P. 141. 'In the different ſpecies of the *procidentiæ uteri*, from a ſlight *deſcenſus* to a complete *inverſion*, the *fundus uteri* appears to me to deſcend generally in a pretty direct line with the *vaginæ* while in that of a *retroverſion*, the *os tincæ* and *cervix uteri*, are generally raiſed higher in the *pelvis* than is natural: and in all the caſes I have obſerved, beſide thoſe related above, theſe parts were thrown under the *ſymphyſis pubis*, and preſſed, more or leſs, upon the upper part of the *urethra and bladder*.'

XI. *An account of a ſuppoſed caſe of internal dropſy of the brain, ſucceſsfully treated by mercury.* By Benjamin Ruſh, M. D., &c. *Read may* 4, 1790.

We meet with nothing deſerving of remark in this caſe of ſuppoſed hydrocephalus internus.

XII. *A ſhort account of the influenza which prevailed in America in the year* 1789. By William Currie. *Read may* 4, 1790.

This caſe contains nothing new or important, either reſpecting the hiſtory or method of cure of the influenza which prevailed in America.

XIII. *Account of the ſtate of the barometer.*

This account, which extends from january to december, 1790, ſeems to be given with exactneſs.

XIV. *Caſe of inverted uterus.* By Benjamin Duffield, M. D. *fellow of the college. Read february* 1, 1791.

XV. *An extraordinary caſe of a rupture of the ligament of the os humeri, with the cure thereof.* By Dr. Benjamin Say, *treaſurer of the college. Read february* 1, 1791.

This caſe affords an example of the ligament which unites the clavicle with the acromion ſcapulæ being completely ſeparated. The cure was effected by keeping the parts in ſtrict union, by means of Mr. Parke's leathern ſling.

XVI. *An account of an head-ach, cured by the diſcharge of a worm from the noſe.* By Thomas H. Stockett, *practitioner of phyſic at South River, Maryland. Read april* 5, 1791.

XVII. *An account of a new bitter prepared from the bark of the root of the liriodendron tulipifera.* By Benjamin Ruſh, M. D. &c. *Read may* 3, 1791.

Having heard from different country people, that the bark of what they called the red poplar-tree was a ſtrong bitter, Dr. Ruſh was determined to ſubject it to the teſt of pharmaceutical experiments. By boiling the root with water he obtained a ſtrong bitter extract, equal to that of gentian. By infuſion with proof ſpirit, he procured a tincture which had a ſimply bitter taſte, and was of a peculiarly mild nature. The dried bark, boiled with water, afforded a bitter liquor, but leſs ſo than the tincture made with ſpirit. The infuſion of the dried bark was alſo bitter. The dried bark, when reduced to powder by being toaſted before the

fire, was ſtrongly impregnated with a bitter taſte. In preſcriptions, doctor Ruſh has found this new bitter equal to moſt of the *common* bitters of the ſhops.

XVIII. *An account of a ſingular caſe of the ſmall-pox, ſucceſsfully treated by the plentiful uſe of bark, fermented liquors, and animal food.* By Benjamin Ruſh, M. D. *Read july* 5, 1791.

In the cure of this caſe of putrid ſmall-pox, doctor Ruſh appears to have depended chiefly upon ſtimulants. Wine, porter, and cyder, with opium, bark, and animal food, were adminiſtered in large quantities, and with the moſt evident advantage. It is remarkable in this caſe, that there was no ſwelling in the face, or ſalivation in any ſtage of the diſeaſe. Sydenham has obſerved, that he never ſaw but one inſtance of recovery from malignant ſmall-pox, without a ſalivation coming on; and doctor Ruſh has only met with one caſe before this, and not one where the number of pocks were ſo great, and attended with ſo little ſwelling, which did not end in death.

XIX. *An account of the effects of electricity, in the removal of an obſtruction in the biliary duct, in a letter from* Dr. Jacob Hall, *principal of Cokeſbury college, Maryland, to* Benjamin Ruſh, M. D. *&c. Read auguſt* 2, 1791.

This caſe affords an example of the ſucceſsful application of electricity in obſtructions of the biliary ducts in caſes of jaundice.

XX. *Medical facts and obſervations, extracted from a letter from* Moſes Bartram, M. D. *of St. Paul's pariſh, South Carolina, to* Benjamin Ruſh, M. D. *&c. Read ſeptember* 6, 1791.

For information reſpecting theſe facts and obſervations, we muſt refer the reader to the paper itſelf.

XXI. *An account of the ſudden effects of the affuſion of cold water upon the body in a caſe of tetanus,* by Dr. Benjamin H. Tallman, *of Haddonfield, New Jerſey. Read october* 4, 1791.

Beſide the affuſions of cold water, various medicines of the tonic kind were adminiſtered.

XXII. *Caſe of anthrax,* by John Jones, M. D. *late vice-preſident of the college. Read december* 6, 1791.

This caſe is related with clearneſs, but contains nothing that demands from us any particular obſervation.

XXIII. We have here an account of the ſtate of the thermometer, from january 1791, to the end of the december following.

XXIV. *Caſe of diſenteria chronica cured by alum*; by Dr. Michael Leib. *Read march* 6, 1792.

After having employed emetics, cathartics, opium, bark, wine, &c. in this caſe without effect, the author had recourſe to alum, which ſoon removed the complaint. It was however given in conjunction with opium and the tincture of bark.

XXV. *An account of one of the cauſes of the triſmus naſcentium.* By the late Moſes Bartram, M. D. *of South-Carolina, extracted from a letter to* Benjamin Ruſh, M. D. *&c. Read may* 1, 1792.

Doctor Bartram conſiders the miſmanagement of the navel ſoon after birth, ſo common among negroes, as the principal cauſe of this fatal diſeaſe.

XX. *Practical*

XXVI. *Practical obſervations on phthiſis pulmonalis; extracted from a letter from* Iſaac Senter, M. D. *to* Dr. William Currie. *Read auguſt* 7, 1792.

In this diſeaſe, the author of this uſeful paper obſerves that, p. 254. 'The extreme antiphlogiſtic regimen, and other treatment of the ſick, ſo ſtrenuouſly inſiſted on by many european writers in this diſeaſe, as well as in all the complaints of the lungs, I am fearful has done much injury in the practice of medicine. I have tried it with all the zeal that Fothergill or Fordyce ever recommended it, and have been foiled in many caſes. For after eight or ten bleedings, with a ſtrong buffy blood every time, the diſeaſe advanced without my being ſenſible of any other change, than a more or leſs diminution of the ſtrength after every ſuch evacuation. Writers in general on the phthiſis that I have peruſed give me but little ſatisfaction. I know of no author, who has ſo clearly and fully deſcribed the glandular conſumption as I could wiſh, and at the ſame time pointed out the true characteriſtic marks, by which they might be known from thoſe ariſing from other cauſes.

'In this ſpecies of phthiſis, I am very ſure, little dependence is to be put upon the uſe of the lancet: ſtill it is but too common to ſee it recommended.'

A medicine which the author thinks highly uſeful in this complaint is the *vitriolum cæruleum*, which has been recommended as a vomit united with tartar emetic, by the very excentric Dr. Maryatt. Our author however joins it with ipecacuanha; and gives them in the proportion of from ſeven to ten grains each, in the morning faſting. This emetic he repeats every ſecond or third day; and in the intervals his patients take plentifully of the antiſeptic mixture of Dr. Griffiths.

XXVII. *Caſe of hydrophobia*; By Dr. George Benſell *of Germantown. Read auguſt* 7, 1792.

This is a clear and evident caſe of hydrophobia; but contains nothing new either with reſpect to the nature of the diſeaſe, or it's method of treatment.

XXVIII. *Remarks on the effects of corroſive ſublimate, in cancerous affections. Extracted from a letter from* Iſaac Senter, M. D. *to* Dr. William Currie; *with additional remarks*, by Dr. Currie. *Read ſeptember* 4, 1792.

The author of this paper adduces a variety of proofs of the miſchief and danger attending the uſe of corroſive ſublimate as an eſcharotic.

XXIX. *Caſe of hydrocephalus internus, attended with equivocal ſymptoms, with the appearances on diſſection*, by Dr. William Currie. *Read April* 2, 1793.

We have in this caſe the fulleſt proofs of the difficulty of aſcertaining the preſence of this diſorder. For though upon diſſection between ſix and ſeven ounces of a limpid fluid were diſcharged from the ventricles of the brain, the patient had not one of the ſymptoms mentioned by authors as pathognomonic, except that of a conſtant moaning.

In looking over the different papers contained in this volume of tranſactions of the college of phyſicians of Philadelphia, we have remarked but a very ſcanty proportion of new or intereſting matter. Many of the caſes we think too trifling to have been inſerted in a work of this kind.

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## MEDICINE.

ART. V. *Letters from Dr. Withering, of Birmingham; Dr. Ewart, of Bath; Dr. Thornton, of London; and Dr. Biggs, of the Iſle of Santa-Cruz; together with ſome other Papers, ſupplementary to their Publications on Aſthma, Conſumption, Fever, and other Diſeaſes.* By Thomas Beddoes, M. D. 8vo. 48 pages. Price 1s. Briſtol, Bulgin; London, Johnſon. 1794.

By way of introduction, the author firſt gives a letter to Dr. Black, in which he congratulates him on his adoption of the new ſyſtem of chemiſtry.

We have next a tranſlation of Mr. Lavoiſier's paper on the 'Air of places where a great number of perſons are aſſembled;' from the Memoirs of the Paris Society of Medicine, in 1785.

This was a truly intereſting paper at the time it was publiſhed, and although the facts contained in it are now very generally known, we are glad to ſee the whole of it in an engliſh dreſs. It contains ſtatements of the weight and bulk of the two elaſtic fluids of which the atmoſphere conſiſts, and of the quantity of elaſtic fluid called oxygen gas inſpired in given times by men, and ſome animals.

By the following queries of the immortal but unfortunate Lavoiſier, Dr. Beddoes appears to have been urged to introduce the trial of breathing different kinds of air.

'Amongſt the different ſubſtances of which the atmoſphere is compoſed, none beſide oxygen air is eſſential to reſpiration; the azotic air contributes nothing towards it. So that, in fact, any other mephitic fluid might be ſubſtituted in its place; and, provided this ſubſtituted fluid poſſeſſes no irritating or deleterious quality, and is combined with oxygen air, in the proportion of 72 parts in 100, ſuch a mixture would conſtitute a fluid equally ſalutary and reſpirable with the common air of the atmoſphere.

'Such is the knowledge of the compoſition of the air we breathe, which the ſcience of medicine has derived from natural philoſophy and chemiſtry.

'But what are the changes produced in air thus formed in the various circumſtances on the organs of reſpiration? what diſeaſes in the animal œconomy may hence ariſe? and what are the methods of preventing or remedying them?'

It appears from the experiment of including animals in oxygen air, that they die in it not from defect of oxygen, but from the effects of this elaſtic fluid. More oxygen appears to be inſpired than is expired in the carbonic acid, and therefore a part of it is concluded to be combined with hydrogen air, to form water, or to be united with the blood itſelf.

Air taken from the lower part of the ward of an hoſpital contained in 100 parts, 25 of oxygen air, 4 of carbonic acid air, 71 of azotic air: while air taken from the upper part of the ſame ward, contained in

in 100 parts 18½ oxygen air, 2½ carbonic acid air, 79 azotic air. Atmoſpheric air, taken at the ſame time in the open air, contained of oxygen air 27 parts, and of azotic air 73 parts. Beſide theſe experiments, ſhowing the alteration in the proportion of oxygen and azotic airs, and the addition of carbonic acid air by reſpiration, Mr. Lavoiſier propoſed to write a *ſecond diſſertation* 'on the vitiation of the air, produced by the burning of lamps, wax tapers, candles, coal, freſh plaſter, oil painting, &c.; and *a third diſſertation* on atmoſpheric air, conſidered not as an elaſtic fluid, ſuſceptible of decompoſition, but as a chemical agent capable of taking up, in the way of ſolution, miaſmata of various kinds. Alas! thoſe inveſtigations ſo important to human kind, were not executed before the late revolution in France, and at this moment we are deploring the fate of this incomparable chemical philoſopher.

Dr. Withering's letter to Dr. B. is the next article in this pamphlet. We find in this part a few practical obſervations on conſumption; and among theſe we are told, that the *truly ſcrofulous* conſumption 'is not an incurable diſeaſe, if the treatment be properly adjuſted to its nature.' In what this treatment conſiſts is not ſtated, becauſe Dr. Withering did not wiſh to have the account of it anticipated by another perſon. Carbonic acid air appears to arreſt the progreſs and to palliate conſumptions. Carbonic matter, or charcoal mixed with food, is given to fatten poultry; which countenances the opinion that this ſubſtance abſorbs oxygen, even in the heat of the ſtomach.

We have in the next place Dr. Ewart's letter, giving an account of two caſes in which carbonic acid air was inhaled with ſeeming advantage. The firſt was the caſe of the hon. col. Cathcart, who uſed this remedy during his voyage to the Eaſt-Indies, with conſiderable relief, and perhaps his life was protracted by it. The other caſe, was that of a lady 22 years of age, who had been eighteen months ill of a cough and conſumptive complaints, when ſhe began to inſpire carbonic acid air. She appears to have been much relieved, and apparently the progreſs of the diſeaſe was ſtopt by it, but the iſſue is not yet determined or known.

Dr. Thornton's letter is the next article, which relates, that he was cured of phthiſical ſymptoms, by living chiefly 'on fried fiſh and animal food with freſh butter.' He tells us alſo of the aſtoniſhment of beholders, on the recovery of a child thirteen years old in a fever, by the adminiſtration of oxygen air. He recommends 'hyper-oxygenated air' as a coſmetic; and in conjunction with electricity, has no doubt of it's being a very effectual cure for chloroſis.

An anonymous letter contains an account of hyper-oxygenated air adminiſtered in a caſe of ſpaſms, by which they were ſuſpended.

Dr. Biggs deſcribes in his letter the relief he obtained, in a kind of aſthma, by breathing oxygen air, mingled with atmoſpheric air.

Dr. Beddoes gives the hiſtory of an epileptic affection, which was aggravated by oxygen air.

An abſtract of Mr. Vauquelin's experiments on the liver of the ſkate or ray fiſh. Upon this paper Dr. Beddoes ſeems to have founded his theory of obeſity.

Dr. Thornton communicates the benefit procured in the aſthma and hooping-cough, by breathing oxygen air.

This publication concludes with the rev. Edmund Cartwright's account of the uſe of yeaſt in putrid fevers, and Dr. Parry's deſcription of a mal conformation of the pulmonary veſſels, which afforded a ſtrong preſumption, that the red colour of the blood is owing to the oxygen which it receives during the act of inſpiration.

Nothing ſhows ſo plainly the imperfect ſtate of phyſic, as the practice founded upon mere hypotheſes and remote analogies. We wiſh not to diſcourage the trial of airs in diſeaſes, for which at preſent we have no efficacious medicine. But we almoſt fear, that it will open an additional field for quackery and impoſition. We beg the gentlemen, who are trying the different airs, not to publiſh their accounts of the effects too precipitately, and that they will diveſt themſelves of prejudice. It is not probable, that ſuch *great effects* and *violent changes* are really produced by adding a little oxygen or hydrogen air to atmoſpheric air, as are related in ſome of the above caſes.

ART. VI. *An Eſſay towards a Definition of Animal Vitality; read at the Theatre, Guy's Hoſpital, January* 26, 1793; *in which ſeveral of the Opinions of the celebrated John Hunter are examined and controverted.* By John Thelwall, Member of the Phyſical Society, &c. 4to. 21 pages. Price 2s. 6d. Robinſons. 1793.

IN inveſtigating the nature of the vital principle, phyſiologiſts have been led into an extenſive field of unſatisfactory theory and uſeleſs ſpeculation; yet not diſcouraged by their fruitleſs attempts, the author of the preſent eſſay boldly ventures to add one conjecture more to the extenſive catalogue. He ſets out by endeavouring to eſtabliſh a more clear and ſatisfactory diſtinction between the living and dead ſtates, than has generally been in uſe; with this view he thinks it neceſſary to keep in mind 'the difference between *a vital principle* and *the ſtate of vitality*, the former properly meaning a *living cauſe*, the latter ſimply a *modification* or *effect*, to which the *name of life* is given, and which may be *the reſult of a co-operation of other cauſes*, neither of which need, in themſelves, of neceſſity be alive.' P. 8.

'Now—that there is a ſtate of animal exiſtence, that may properly be called the *ſtate of life*, and be put in direct contradiſtinction to that of *death*, and that upon the previous induction of this ſtate depend all the higher functions of the ſenſitive being, are certainly among the moſt ſelf-evident of all ſimple propoſitions. Nor is it leſs certain, that there muſt be an exact and preciſe moment (nay, *fraction*, or, if I may ſo expreſs myſelf, *mathematical point* of a moment,) in which this *ſtate of life ceaſes*, and that of death begins; though whether that moment can ever be aſcertained by any ſenſible and poſitive mark of diſcrimination, is matter of conſiderable doubt: but if this *vitality* is to be conſidered, *ab origine*, as a *principle*, (by which, *phyſically* or *philoſophically* ſpeaking, I conceive is always to be underſtood, *a ſimple, elementary, and firſt natural cauſe*,) and not, as itſelf, an effect of the co-operation of other principles, or *natural* and pre-exiſting cauſes, I own, for my own part, I muſt be rather ſlow in yielding my aſſent; and, while I bow with reſpect to ſuperior judgments, muſt claim the prerogative of exerciſing my own.'

It is true, ſays Mr. Thelwall, that the ancients and moderns are againſt me; 'yet againſt this hoſt of giants I preſume to lift my pigmy lance, and brave the unequal combat.' The combat is indeed unequal, when

when the puny attempts of this author are put in competition with the elegant and poliſhed writings which are attacked. After examining different opinions reſpecting the vital principle, Mr. T. propoſes to ſimplify this difficult and involved ſubject, by 'regarding man as differing from other animals rather in the extent than in the nature of his powers;' and by conſidering him, together with other inferiour animals, 'as conſiſting of a ſimple organized frame, from the ſuſceptibility and preſence, or the non ſuſceptibility, or abſence of ſtimuli in which ariſes the whole diſtinction between the *living body* and the *dead*.'

P. 12. 'Wherever there is a perfect organization of the animal ſubſtance, there, I conceive, we have the *ſuſceptibility* (or, as it may, perhaps not improperly, be called, the PREDISPOSING CAUSE) of life: whatever may be that ſpecific ſtimulus, by which ſuch ſuſceptibility may be diſpoſed to be excited, that, I conceive, muſt be admitted to be the REMOTE CAUSE, or agent by which life is to be produced: from the intimate combination of theſe reſults, that meliorated or altered ſtate of the organized frame, which may be conſidered as the PROXIMATE CAUSE; and the vital action, as it may properly be called, or the power by which the vital functions are performed, being the ultimate effect of theſe co-operating cauſes, is, in reality, as I humbly preſume, to be conſidered as that life, or animal vitality, for which, under ſo many denominations and imaginary forms, the philoſopher and the medical profeſſor have ſo long been ſeeking.'

Having thus attempted to account for the vitality of animals on the principles of materialiſm, Mr. T. takes a ſlight view of the theory which ſuppoſes the vital principle to reſide in the blood. He conceives the brain to be more vital than the blood, from the compreſſion of the former being more dangerous than a conſiderable deduction of the latter. In oppoſition to the arguments which have been brought in ſupport of the theory of the vitality of the blood, Mr. T.'s reaſoning is by no means deficient in ingenuity; yet it cannot be conſidered as either clearing up the doubts, or removing the difficulties, which attend this curious ſubject. It ſeems to be Mr. T.'s opinion, that the whole doctrine of the vitality of the blood originated from obſerving the important offices that it fulfils in the reproduction of parts evidently alive. The author thinks it ſufficiently clear, that the nerves and other parts of the animal body are nouriſhed by the blood; and that but for ſuch nouriſhment, exhauſtion, and a loſs of vitality in theſe parts muſt take place; 'but that the fluid nouriſhing and ſuſtaining a living part, muſt of neceſſity be itſelf alive, is what he cannot admit, becauſe he thinks it ſeems to contradict the known laws and phenomena of nature.'—After this view of the ſubject, Mr. T. proceeds to the main object of his paper, the definition of animal vitality. Here the author *modeſtly* confeſſes a difficulty to preſent itſelf. He therefore firſt goes into an examination of the various definitions which have been given of animal vitality, and afterwards concludes by ſtating his own; which is, that 'life in the animal is that ſtate of action (induced by ſpecific ſtimuli upon matter ſpecifically organized), by which the animal functions, or any of them, are carried on.' Hence it is evident, that he conſiders 'the preliminary principles of life to be a ſpecific organization and a ſpecific ſtimulus; the perfect contact of theſe to be the immediate cauſe, and life itſelf to be the ſtate of action produced by this union.' On the nature of the

*Specific*

*ſpecific ſtimulus* the author has given us but very little information. According to him, it is ſomething however contained in the atmoſphere, and probably the electrical fluid. This eſſay is evidently the production of a young theoriſt, who has not been much accuſtomed to phyſiological inquiry.

ART. VII. *Man Midwifery Diſſected; or the Obſtetric Family Inſtructor. For the Uſe of married Couples, and ſingle Adults of both Sexes. Containing a Diſplay of the Management of every Claſs of Labours by* Men *and* Boy-midwives; *alſo of their cunning, indecent, and cruel Practices. Inſtructions to Huſbands how to counteract them. A Plan for the complete Inſtruction of Women who poſſeſs promiſing Talents, in Order to ſuperſede Male-Practice. Various Arguments and Quotations, proving that Man-midwifery is a perſonal, a domeſtic, and a national Evil. In fourteen Letters, addreſſed to Alexander Hamilton,* M. D. F. R. S. *Edinburgh. Occaſioned by certain Doctrines contained in his Letters to Dr. W. Oſborne.* By John Blunt, formerly a Student under different Teachers, but not a Practitioner of the Art. 12mo. 255 pages. Price 3s. 6d. ſewed. Fores. 1793.

THE principal deſign of this very exceptionable publication is to decry the uſe of an inſtrument, which has lately become the ſubject of unneceſſary diſpute and controverſy between two reſpectable teachers of midwifery; and by indecent, improper, and illiberal inſinuations, to create alarm and uneaſineſs in the minds of females with reſpect to the propriety of employing male practitioners. A. R.

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## BIOGRAPHY.

ART. VIII. *The Life of John Hunter.* By Jeſſe Foot, Surgeon. 8vo. 287 pages. Price 5s. 6d. in boards. Becket. 1794.

THE biographer that undertakes to write the life of a man who was his contemporary poſſeſſes very peculiar advantages for acquitting himſelf of his duty with a fidelity that will bear examination, and a minuteneſs that can gratify curioſity: for a conſiderable number of authentic documents may be furniſhed by his own memory; and the various ſources of information are ſo eaſily acceſſible, that he ſcarcely need to remain ignorant of any circumſtance, which it would be important for him to know. The motives by which Mr. Foot was induced to aſſume the province of the hiſtorian, upon this occaſion, are delivered in the introduction to this work, a ſpecimen of which we ſhall preſent to our readers.

'Of the profeſſional life of John Hunter, whoſe celebrity hath attracted my attention in common with the reſt of the world, I ſhall not open the account with a boaſt of uncommon encomium. I muſt be content with telling, that I write more to inform than to praiſe, more for example than glory; that I intend to reaſon from conſequences, rather than ſtrike the mind with ſplendid attractions of admiration for the character I am about to diſplay. To allay the tender apprehenſions of thoſe, who plaintively expreſſed their fears and anxieties for me, and who perſuaded me to decline the work; to enlighten the blind admiration of thoſe who never having read a ſingle line he has written, believed

believed him to have been the firſt ſurgeon of his time; and to inform the implicit, but zealous pupil, who relying upon the truth and integrity of his maſter, without conſulting his own underſtanding, was perſuaded, that the lateſt diſcoveries, and neweſt opinions of John Hunter, could not be found already regiſtered in former authors; this profeſſional life, if I miſtake not, will be found to be not badly calculated. P. 5—7.

This performance is divided by it's author into four parts, each comprehending a particular period of Mr. Hunter's life; the firſt part commences from the 'time of his ſtudy in the ſchool of anatomy,' and includes 'conſequent tranſactions, to the year 1760.'

'Part 1. John Hunter was a younger brother of the late Dr. William Hunter, and was born in the county of Lanerk in Scotland, ſome time about the year 1728.' Mr. F. has not communicated any anecdotes of the early part of Mr. Hunter's life; he only informs us, that 'a wheelwright or a carpenter he certainly was, until the event of William Hunter becoming a public lecturer in anatomy.' 'This was in the year 1746, and it was about this time, that John Hunter entered into the diſſecting room of his brother, when he was about eighteen years old.' Mr. Hunter cultivated the practical part of anatomy with ſuch diligence and ſucceſs, that in the year 1757 his brother aſcribed to him a conſiderable ſhare of the merit of a diſcovery, which was at that time a ſubject of diſpute between Dr. Hunter and profeſſor Monro. The obſervations of our author on this controverſy, 'of the injections of the teſtis,' do not conveniently admit of abridgement. Dr. W. Hunter was about the ſame period engaged in another diſpute with the Monros ſenior and junior, 'on the origin and uſe of the lymphatic veſſels, and of abſorption by veins.' 'The part which John Hunter appears to have taken in the diſpute upon the preſent ſubject, is, by his attempting, out of date, to prove by experiments made on five animals, that there was one, and but one ſyſtem of veſſels for abſorption.' P. 74. Mr. F. we think, would have expreſſed himſelf more correctly, if he had ſtated the matter as it ſtands in the medical commentaries: for Dr. Hunter there informs the public, that he 'conſidered the lymphatics and lacteals, as an appendage to the venal ſyſtem;' and, continues he, 'my only doubt was, whether the veins did or did not abſorb a certain quantity, eſpecially in the inteſtines.' To determine this intereſting queſtion, Mr. Hunter made the experiments referred to; and proved in the moſt deciſive manner, 'that the red veins do not abſorb in the human body.' It was at this period alſo, that Mr. Hunter was employed in aſcertaining the ſituation of the teſtes in the fœtus; their deſcent into the ſcrotum; and in exploring the true nature of that ſpecies of rupture, which has acquired the name of the *hernia congenita.* Theſe inquiries formed the ſubject of a diſpute between Mr. Pott and Dr. Hunter, the ſubſtance of which is contained in the medical commentaries. An account of the ſeveral controverſies brings us to the year 1760, which completes the firſt period of Mr. Hunter's life, and although we do not perfectly coincide with every obſervation which Mr. F. has delivered, yet we found this firſt part agreeably interſperſed with hiſtorical remarks on the characters of Haller, Hewſon, Watſon, Pott, and others; and we cordially join with him in that very handſome tribute of praiſe which he has paid to the talents and uſeful purſuits of theſe reſpectable men.

men. The ſecond part treats of Mr. Hunter's 'entrance into the army, with conſequent tranſactions to 1770.'

The author here informs us, that Mr. Hunter, in conſequence of ill health, retired from his brother's diſſecting-room, 'and in may 1756, he became the houſe ſurgeon to St. George's hoſpital, in which ſituation he only continued for about five months; this was the commencement of his being a ſurgeon.' P. 75. 'John Hunter's education,' Mr. F. farther obſerves, 'ſeems to have been upon an inverted ratio to all other ſurgeons. He to become a ſurgeon, ſerved a long apprenticeſhip to anatomical purſuits, and only five months to ſurgical: whilſt others, to become ſurgeons, ſerve their apprenticeſhips with ſurgeons; and for a year or two purſue their anatomical ſtudies.' P. 76. 'He therefore, to lay a foundation for becoming a practical ſurgeon, obtained an appointment, I believe upon the ſtaff in the army; and in the year 1761 was with the army that took Belleiſle; and in the ſubſequent year, he accompanied the army to Portugal, returning to England in may.' P. 78. 'On his return to England, and at the cloſe of the war, he took a houſe in Golden ſquare, and found himſelf in point of fortune, better than nothing by his half pay;—and here commences his firſt career of a London ſurgeon.—In february 1767 he was elected a fellow of the Royal Society; and in december 1768 he was choſen ſurgeon to St. George's hoſpital in the room of Gataker.'

The following catalogue of his papers publiſhed in the *Philoſophical Tranſactions*, with their dates, is given by Mr. F.

| | | vol. | page. |
|---|---|---|---|
| 'June 18, 1772. | On the digeſtion of the ſtomach after death. | 62. | 447. |
| July 1, 1773. | Obſervations on the torpedo. | 63. | 481. |
| Feb. 27, 1774. | Of certain receptacles of air in birds. | 64. | 205. |
| March 17, 1774. | On the Gillaroo trout. | 64. | 310. |
| May 11, 1775. | On the gymnotus. | 65. | 395. |
| June 24, 1775. | Experiments on animals and vegetables, with reſpect to their power of producing heat. | 65. | 446. |
| March 21, 1776. | Propoſals for the recovery of people apparently drowned. | 66. | 412. |
| June 19, 1777. | Of the heat of animals and vegetables. | 68. | 7. |
| Feb. 25, 1779. | Account of the free martin. | 69. | 279. |
| Jan. 17, 1780. | Account of a woman who had the ſmall-pox during pregnancy. | 70. | 128. |
| June 1, 1780. | Account of an extraordinary pheaſant. | 70. | 527. |
| Nov. 14, 1782. | Account of the organ of hearing in fiſhes. | 72. | 379. |
| March 7, 1785. | Anatomical remarks on a new marine animal. | 75. | 333. |
| March 22, 1787. | An experiment to determine the effect of extirpating one ovarium, upon the number of young produced. | 77. | 233. |
| April 26, 1787. | Obſervations tending to ſhew that the wolf, jackall, and dog, are of the ſame ſpecies. | 77. | 253. |

June

June 28, 1787. Obſervations on the ſtructure and œconomy of whales. 77. 371.

April 30, 1789. Supplementary letter on the identity of the ſpecies of the dog, wolf, and jackall. 79. 160.

Feb. 23, 1792. Obſervations on Bees. 82. 128.

'Six Krohnian Lectures on Muſcular Motion, from 1776 to 1782.

'I have given an account of theſe papers, which were accepted by the Royal Society; and I have more to add of a ſimilar deſcription, which were not offered, or if offered, were not accepted.

'Obſervations on the glands ſituated between the rectum and bladder, called veſiculæ ſeminales. *Animal œconomy.*

'Of the ſtructure of the placenta. Idem.

'Some obſervations on digeſtion. Idem.

'On a ſecretion in the crop of breeding pigeons for the nouriſhment of their young. Idem.

'On the colour of the pigmentum of the eye in different animals. Idem.

'The uſe of the oblique muſcles. Idem.

'A deſcription of the nerves which ſupply the organ of ſmelling. Idem.

'The following are his chirurgical productions:

'1. The natural hiſtory of the teeth, in two parts; containing 258 pages, 4to. with plates. Price 1l. 1s. 1778.

'2. A treatiſe on the venereal diſeaſe, containing 398 pages, 4to. with plates. Price 1l. 1s. 1786.

'3. Obſervations on the inflammation of the internal coats of veins. A paper publiſhed in a volume of tranſactions for the improvement of medical and chirurgical knowledge. 1793.'

From this ſtatement, it appears, that the ſmalleſt portion of Mr. H.'s time was devoted to ſurgical inquiries; the ſtudy of natural hiſtory ſeems to have been his favourite employment; and in the cultivation of this part of the field of ſcience, he diſplayed ſuch a talent for experiment, and ſuch patience of inveſtigation, as have ſecured to him the reputation of an induſtrious and philoſophical naturaliſt.

The third part of this work conſiſts of what Mr. F. calls 'explanatory remarks on all Mr. H.'s various productions in natural hiſtory, anatomy, and ſurgery.' As the author has taken the trouble of writing critical obſervations on every paper ſeparately, it would be impoſſible to bring our readers acquainted with the general purport of theſe ſtrictures, without extending this article to an improper length. We ſhall therefore only obſerve, that Mr. F. has neither betrayed any ſymptoms of ſervile fear, nor of partial tenderneſs in his examination of Mr. H.'s writings; and although we do not aſſent to the propriety of every remark, yet we believe that many people may meet with information, and few will peruſe them without finding entertainment. As a ſpecimen of his manner, we have ſelected the following.

'He,' Mr. H., 'has ſaid, I ſhall conſider the ſituation of a perſon drowned to be ſimilar to that of a perſon in a trance. In both the action of life is ſuſpended, without the power being deſtroyed; but I am inclined to believe that a greater proportion of perſons recover from trances, than from drowning, becauſe a trance is the natural effect of a diſpoſition in the perſon to have the actions of life ſuſpended for

for a time; but drowning being produced by violence, the ſuſpenſion will more frequently laſt for ever,' &c. Upon this paſſage, Mr. F. obſerves, 'that which he has produced as ſimilar, has been deſtroyed by him for want of ſimilarity. What is a trance?—compariſons for the elucidation of a truth are generally drawn from familiar ſubjects; at any rate the ſubject for illuſtration by compariſon, ſhould have been defined by ſomebody, in order to be known. Medically ſpeaking, I have never read of a trance—hiſtorically, I have heard of it: but it was when I was a child, from the goſſip of old women, as ſomething told at a late hour, &c.—What author has defined it? where, I aſk his admirers, am I to look for the information which he was in poſſeſſion of?—But ſuch were the ſtrong and abſtract powers of the illuſtrious J. H.! A trance has been ever defined as an ecſtacy. In this ſenſe, poetically, we can read it in Spencer, Milton, and Thomſon;—but I have never read a medical caſe which authenticates a trance, and know not where to find one:—neither Motherby, nor Wallis after him, have given the word a place, even in their medical dictionaries. Locke has aſked—whether what we call ecſtaſy be not dreaming with our eyes open? I anſwer—that it is; and refer for an example of my aſſertion, to J. H.!' P. 126.

'Part IV. Series of tranſactions from 1770 to the final cloſe; with an account of the arrangement and progreſs of his muſeum.

'In 1770, J. H. had the honour conferred upon him of ſurgeon extraordinary to his majeſty. In the following year he was married to miſs Home, the daughter of a ſurgeon.—From 1770 to 1780, J. H.'s profeſſional profits did not keep pace with his expences; and theſe ten years were particularly preparatory for obtaining information, and acquiring fame.—In the autumn of 1773, he advertiſed 'not a courſe of anatomical lectures, but a ſort of ſkirmiſhing courſe—ſomething new, and which could not be compared, conſiſting of ſurgical, phyſiological, and anatomical branches,—and ſo mixing them together, as either to confound or illuſtrate each other.—Theſe lectures were continued at his houſe in Jermyn-ſtreet, with very unequal ſucceſs.—To ſome of his courſes I have been told, he had nearly fifty attendants, and I have been alſo told, that in the autumn of 1786, after the publication of his work on the venereal diſeaſe, he had but twelve.—In 1783 he took a houſe in Leiceſter-ſquare, this was fitted up in a very expenſive manner; and here he eſtabliſhed an *expanſive* room for his muſeum;—another for a public medical levee on every ſunday evening;—another for a lyceum for medical diſputation;—another for his courſe of lectures;—another for diſſection;—another for a printing warehouſe and a preſs;—and another for vending his medical works.' The author, after writing ſome anecdotes which tend to depreciate Mr. H.'s ability as a ſurgeon, proceeds to give an account of his muſeum. This, he informs us, 'is a valuable collection, and of a nature rare and extenſive.'—The arrangement of the muſeum is this: 'it begins with ſpecimens of the moſt ſimple, or component parts of the human body, and of the ſame parts in other animals, where they differ in ſtructure; ſuch as a muſcle, bone, tendon, ligament, cartilage, &c.—It goes on to the more compound parts; as the heart from the human ſubject, and the hearts from all thoſe animals from which they could be procured; ſhewing the different variations. The human ſtomach and the ſtomachs of other animals: the inteſtines, the parts of generation, the liver, ſpleen, kidney,

kidney, &c. are ſhown in preparations from the human ſubject, and from a variety of other animals. The bones too, of every animal that could be procured, are formed into ſkeletons. In the arrangement of undiſſected animals, or parts of animals, J. H. has *began* with what he called, the moſt ſimple animal, a polype, or a leach for example, and going on to the more compound, ends with man. The deviations from nature, called monſters, are alſo in large numbers. There is a collection of the remains of petrified animals;—and laſtly, a good collection of calculi.'

After the death of Mr. Pott in 1788, Mr. F. informs us, that Mr. H. acquired a conſiderable increaſe of employment as a ſurgeon; 'his conſultations were more in faſhion, and his range of practice was more extenſive—than thoſe of any other ſurgeon.' P. 274. In the year 1789, Mr. H. ſucceeded Mr. Adair in the offices of ſurgeon general to the army, and inſpector, a ſituation, for which the author aſſerts he never poſſeſſed the requiſite qualities. P. 275. Mr. H. did not long enjoy the honours and emoluments to which he had attained; on wedneſday, october 16, 1793, he died ſuddenly in the board-room of St. George's hoſpital, in the 64th year of his age. 'He was carried to his houſe in Leiceſter ſquare, in a cloſe chair belonging to the hoſpital, and was interred, on the wedneſday following, in the public vault belonging to St. Martin's, a few ſelect friends attending at his funeral.' P. 282. Perhaps the following account of Mr. H., which is given in the laſt pages of this work, may be gratifying to many of our readers:

'I believe J. H. to have been one of the moſt induſtrious of men. The way in which his time was devoted, before he obtained the public appointments, was as follows: He roſe very early in the morning, and went immediately into the diſſecting room, where he ſometimes diſſected, and gave directions concerning what he would have done in the courſe of the day. After breakfaſt, he attended to thoſe patients who came to his houſe. At eleven he went abroad, and was employed in viſiting patients, attending at the hoſpital, and when occaſion called for it, in opening dead bodies. He *eat* very hearty at his dinner, and rarely drank more than a glaſs of wine, and ſometimes not that. In the evening, he was engaged in reading his lectures, and writing down obſervations which he had made through the day, or preparing for the next coming publication. He ſeldom retired to reſt till twelve or one o'clock. His perſon was about the middle ſtature: he was rather robuſt, but not corpulent: his ſhoulders were broad and high, and his neck remarkably ſhort: by the exertions which he conſtantly made, after the manner of ſomething like a cough, he ſeemed as if he ſolicited to ſet the circulation of blood a going. His features were hard—cheeks high—eyes ſmall and light—eye laſhes yellow, and the bony arch protruded. His mouth was ſomewhat underhung. He wore his hair curled behind. His dreſs was plain, and none of the neateſt. He was frequently ſeen to ſmile in converſation, but it was generally provoked, from a ridiculous, or a ſatirical motive.'

In concluding this article, it may be proper to remark, that Mr. H. does not appear to much advantage in the courſe of the preceding work, either as a ſcholar, a ſurgeon, or as a member of ſociety. Mr. F. indeed confeſſes, that in his account of him, 'his virtues

tues have appeared ſomewhat thin and ſhadowy:' but he adds, 'I cannot accuſe myſelf of having paſſed a ſingle virtue by, but have given the ſcatterings I have found the ſtrongeſt impreſſion they could bear.' It may be preſumed, that the author has too great a reſpect for truth, and for his own reputation, to make a declaration like this without due reflection; and if his candour have indeed been ſtrained to the utmoſt in the preceding narrative, we are of opinion, that Mr. H. juſtly merited to have the records of his life tranſmitted to poſterity by ſuch a biographer as Mr. Foot. A. F.

ART. IX. *Character of Dr. Prieſtley, conſidered as a Philoſopher, Politician, and Divine. With a ſhort Account of the Riſe, Progreſs, and Eſtabliſhment of the Arian and Socinian Doctrines.* 8vo. 32 pages. Price 1s. Symonds. 1794.

THIS is a very ſlight, and in many reſpects a very erroneous ſketch of the character of Dr. Prieſtley. The author appears to be little acquainted with his writings, and to be ſtill leſs converſant with the liberal and comprehenſive views which have guided both his philoſophical and theological labours. As a *politician*, Dr. Prieſtley is in this pamphlet allowed the praiſe of honeſt zeal in the cauſe of liberty, and exculpated from the charge of ſeditious motives in his attempts to promote reformation. It is even acknowledged, that his political opinions are only ſuch as the beſt political writers have maintained, and ought never to be abandoned. Yet he is blamed for pleading for unlimited toleration in religion, for this curious reaſon, that 'the organization of a ſtate may be ſuch as to render a free toleration the cauſe of deſtroying all order, property, and ſecurity;' and it is aſſerted, contrary to the general ſpirit and conſtant language of Dr. P.'s writings on the ſubject, that could he have induced the government to extend the privileges the church of England enjoys to his and every other religious ſect, he would undoubtedly have proved a defender inſtead of a ſubverter of eſtabliſhments. Dr. P.'s oppoſition to eſtabliſhments is grounded upon univerſal principles, not known, or not attended to by this writer.

As a *philoſopher*, a looſe and general encomium is beſtowed upon him for reſearches in optics, electricity, pneumatics, and chemiſtry; and a few of his diſcoveries are mentioned as proofs of his eminence in theſe branches of ſcience. But he is charged with having extended philoſophy beyond it's province, and miſemployed it in the ſupport of heretical opinions in metaphyſics and theology. The philoſophy of Plato and Pythagoras, of Plotinus, Porphyry, and Jamblicus, is called divine truth, as teaching mankind the eternal exiſtence of God, the immortality of the ſoul, and the intellectual principles of duty, virtue, and wiſdom: while Dr. Prieſtley, who has been through his whole life a zealous and able advocate both of natural and revealed religion, is accuſed of having applied philoſophy to ſubvert divinity.

As a *divine*, the writer, inſtead of examining Dr. P.'s theological works, confidently aſſerts, that he is only an advocate for

the opinions of others, and is devoted to the doctrines of *Arius* and *Socinus*: whereas every one, who has barely looked into his writings, muſt know, that he oppoſes the doctrine of Arius no leſs than that of Athanaſius; that in ſeveral particulars he differs from Socinus; and that, if a man who thinks with ſo much freedom and originality can be properly called a diſciple of any maſter, Dr. P. is a follower, not of Socinus, but of Hartley. The concluding account of the arian and ſocinian doctrines is ſuperficial and unſatisfactory. The taſk of appreciating ſuch merit as Dr. Prieſtley's requires talents and knowledge far ſuperiour to thoſe which this writer appears to poſſeſs.

Art. X. *Literary and Critical Remarks, on ſundry eminent Divines and Philoſophers, of the laſt and preſent Age. Particularly Sir Walter Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftſbury, Biſhop Butler, Dr. Blair, Dr. Gregory, Biſhop Porteus, Dr. Johnſon, Biſhop Hurd, Mrs. M. Graham, Dr. Prieſtley, &c. &c. Combining Obſervations on Religion and Government, the French Revolution, &c. with an Appendix, containing a ſhort Diſſertation on the Exiſtence, Nature, and Extent of the prophetic Powers in the Human Mind, with Examples of ſeveral eminent Propheſies, of what is now acting, and ſoon to be fulfilled upon the great Theatre of Europe. Particularly thoſe of Biſhop Newton, Baron Swedenbourg, Daniel Defoe, Dr. Prieſtley, Dr. Goldſmith, Dr. Smollet, &c. &c.* 8vo. 515 pages. Price 6s. in boards. Croſby. 1794.

The title of this work is calculated to raiſe expectations, which the work itſelf will diſappoint. Of the authors, upon whom the reader is promiſed remarks, more than half are noticed only in an incidental and curſory way. Sir Walter Raleigh and Cudworth are quoted in what the author (with the ſame preciſion with which he applies to his Remarks the epithets of *literary* and *critical*) calls an *introductory preface*, merely to ſhow that the trinitarian doctrine is *platonic* and *pagan*. Upon Hobbes, Locke, Newton, Bolingbroke, and Shaftſbury, ſo little is ſaid, that we cannot give the inſertion of their names in the liſt of philoſophers criticiſed in the work any ſofter appellation than impoſition.

The body of the work conſiſts of remarks on biſhop Butler's ſermons, Dr. Gregory's, biſhop Porteus's, Dr. Taylor's (ſuppoſed to have been written by Dr. Johnſon), Blair's three volumes, biſhop Hurd's Dialogues and Letters; and Mrs. Macaulay Graham's Letters on Education. At the concluſion, the author adds a few miſcellaneous reflections on orthodoxy, infidelity, &c., in which are introduced ſome general ſtrictures on Hume's Dialogues concerning Natural Religion, and on Prieſtley's Diſquiſitions concerning Matter and Spirit. The ſhort diſſertation in the appendix on the exiſtence, nature, and extent of the prophetic powers in the human mind, is indeed *very* ſhort, little more than two pages in length. The author aſſerts a general and conſtant revelation of the divine will and purpoſe, in a communication of the ſpirit of prophecy to certain individuals of every age and nation, and

a continuance of this communication to the preſent ſeaſon. A pretty numerous liſt of prophets is added, in which the ingenious conjectures of ſagacious obſervers, critical explanations of ſcripture prophecy, and the wild reveries of ignorant and ſilly fanatics, are moſt abſurdly compounded (to borrow one of thoſe elegant phraſes with which this work abounds) into a *hotch-potch* of prophecies.

The writer touches upon various ſubjects, but in ſo vague and obſcure a manner, that it is not eaſy to diſcover what opinions he means to maintain. It is indeed pretty evident, that he is an enemy to the doctrines of materialiſm and neceſſity, and, at the ſame time, no friend to the orthodox ſyſtem of theology. Upon the ſubject of the trinity, however, he is by no means conſiſtent. In his preface, he appears as an opponent of the ſocinians, and though he admits, that the trinitarian doctrine is platonic and pagan, he ſuppoſes, that the pagans might have derived their notion from revelation; but in his ſubſequent theological remarks, he ſpeaks of Chriſt as the agent or inſtrument of the works of God, and of the Holy Spirit as the divine influence allegorized or perſonified; opinions which are ſtrictly ſocinian. On politics, the reader will meet with little more than a few looſe ſtrictures upon *Mr. Burke's Reflections*. The author throughout diſcovers a ſtrange propenſity to credulity. He ſeems to think the inhabitants of this globe to be fallen angels; and ſpeaks of the earth as the ſink, or jakes, of the univerſe; he appears to believe in the reality of apparitions, and intimates that the idea of them is innate; he even gravely relates a ſtory of the apparition of a horſe. His philological remarks are very trivial; they point out a few obvious grammatical improprieties, but afford no proofs either of accurate judgment, or refined taſte, with reſpect to the higher graces of compoſition. Our readers will be beſt enabled to judge of this writer's talents for criticiſm from a ſpecimen or two of his manner of writing. The following are his general remarks on the preachers, whoſe ſermons he reviews.

P. 154. 'Were I to endeavour to give, in a word, the peculiar characters of the writers of the diſcourſes criticized, that, poſſeſſing an original caſt, happened to fall in my way; from my remarks, on which the reader may have the ſatisfaction of collecting my idea of merit in ſermons, without any intended diſreſpect to the excellent authors of others; I would denominate thoſe of Butler, *profound*; thoſe of Proteus [Porteus], *elegant*; thoſe of Blair, *ſplendid*; thoſe of Gregory, *terſe*; thoſe of Taylor (Johnſon's) *charitable*. When the active ambition in men of genius, whether the ſervants profeſſed of God or not, to reflect that precious endowment back to the fountain whence it is derived, doubtleſs they cannot offer a more grateful tribute.

'The ſplendidneſs of Dr. Blair's diſcourſes, though accompanied with a ſententiouſneſs, reminds me of Mr. White's *Bamptonian ſermons*, compoſed, though in the golden machine of orthodoxy at this time exploded both from church and ſtate on the continent, with conſiderable candour. However, I obſerved an important error of another kind; that of confounding magnetiſm

and

and miracles, which diſagree in the eſſential diſtinctions of regularity and irregularity.

'Since people have diſcovered ſo many better manners of ſpending their time than at church, our modern preachers, to deter them as little as may be from it, have charitably reduced their diſcourſes to a very moderate length; though, it being impoſſible to pleaſe all, ſome perſons may complain that they have not time for a nap. It may perhaps be doubtful which is preferable, the abſence of religion, or its adulteration with fanatical hypocriſy; but the union of fanaticiſm with an annihilation of religion, is a deplorable predicament indeed, from which God of his infinite mercy deliver us all. However, it is from active colliding opinions, certainly not from no opinions at all, that truth and religious light are ſtruck; and if our preachers would learn even from fanatics to uſe art and addreſs, and ſome novelty to engage the attention of their audiences, the powerful arguments in favour of religion could hardly fail of effect. *Fas eſt et ab hoſte doceri.*'

We add another ſhort extract, as a curious ſpecimen of original phraſeology. It is a general criticiſm on Dr. Blair's third volume of ſermons. P. 216.

'This third volume, like the two former, is in general intereſting, and engages with a natural ſimplicity of elevation, combined with an amplitude of conception, and with eloquence: is enameled with choice of words, elegance and taſte in the compoſition itſelf, and ſelection and application of texts, and concludes with an *apex* of ſublimity. The doctor's orthodoxy which,

'*Projicit ampullas et ſeſquipedalia verba,*

ſeems not quite inclined to tread the duſt of the mill-horſe track, nor to gulp down doctrines which, being indigeſtible, recoil into the oppoſite extreme of deplorable indifference and ſcepticiſm, the iſſue they have found in France, &c. where popery is now expiring; and it is well if the ſophiſtication of the church-of England-*panther* do not diſtemper and crumble away the lump. He has ſhewn his judgment in avoiding metaphyſical diſquiſitions, which are unfit for ſermons calculated for popular peruſal: and I hope he will alſo prove it, by eraſing the blemiſh of the awkward uſe of *will* and *would*, which would do little honour to a panther or to a mule.'

If our readers ſhould be at a loſs to make out the grammatical conſtruction of any part of the preceding quotations, we wiſh them to be aſſured, that we have copied the original correctly. If they ſhould find any difficulty in comprehending the author's meaning, we cannot promiſe them clearer light from the peruſal of the whole volume.

ART. XI. *The Life and extraordinary Adventures of James Moleſworth Hobart, alias Henry Griffin, alias Lord Maſſey, the Newmarket Duke of Ormond, &c. Involving a Number of well known Characters: together with a ſhort Sketch of the early Part of the Life of Doctor Forquid. In two Volumes.* By N. Dralloc. 12mo. Price 6s. Sael. 1794.

It is always a doubtful point, whether the relation of the adventures of ſuch gentlemen with many names, as Mr. Hobart, alias Griffin, &c., be not more pernicious, in exhibiting vice under an enticing aſpect, than uſeful, in furniſhing a warning of the ſteps by which youth may fall from the pureſt innocence to the loweſt depravation of character. In the preſent inſtance, we perceive ſo evidently a miſchievous tendency, as to feel little inclination to allow the editor any credit for motives of benevolence in the publication, or to recommend the peruſal of the work as a moral leſſon to the younger part of our readers. The book is one continued narrative of licentious amours, and of the ingenious contrivance of knavery, to levy contributions upon ſimple good nature, and unſuſpecting honeſty. It might not improperly have been entitled *The Road to Ruin.*

O. S.

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## INDIA AFFAIRS.

Art. XII. *Britiſh India Analyzed. The Provincial and Revenue Eſtabliſhments of Tippoo Sultaun, and of Mahomedan and Britiſh Conquerors in Hindoſtan, ſtated and conſidered. In three Parts.* 8vo. 3 vols. 1040 pages. Price 18s. in boards. Jeffery. 1794.

Doubtless the reaſons are manifold and various by which a man is induced to compoſe or compile a book. To aſcertain new facts hiſtorical, ſcientific, or deſcriptive, is unqueſtionably of the firſt importance. Nor is it an unacceptable preſent to the public to methodize and arrange in a more lucid order what is already known, or to collect the knowledge of particular ſubjects from the wide ſcattered labours of individuals into one focus, ſmoothening and ſhortening the way to it's attainment. To accompliſh theſe objects, however, it is neceſſary, that an author ſhould in the firſt place underſtand the ſubject, and in the ſecond have ſufficient judgment to diſcern what to prefer, and what to reject.

But we are daily under the painful neceſſity of conſidering the works of very different writers; *ſunt aliis quos dura neceſſitas urget*, thoſe, whom dire neceſſity impels, muſt complete the volume, however time and abilities may be wanting to mature it to excellence. *Et alii quos cacoethes ſcribendi inſtigat.* Whether the malady of writing be ſuperinduced as a puniſhment for the tranſgreſſions of the patients, we do not abſolutely affirm; but certain we are, that it operates as a fearful chaſtiſement on reviewers. It is no eaſy taſk to follow an author, who laboured under this infection, and whoſe pen was impelled forward without waiting for diſtinct ideas on the ſubject, to collect order out of chaos, and to diſcover, what the writer himſelf could not tell, the object and utility of the work. If therefore we occaſionally fail in the attempt, it will not be too much to claim indulgence.

It might be a curious ſpeculation, perhaps, in diſcuſſing the merits of a work, to inveſtigate the motives which moſt preponderated in bringing it before the public: but it would certainly be a raſh attempt. Probably we ſhould ſeldom ſtate that which the

the authors would allow; and our infallibility and inviolability might be brought in danger of more attacks than we at preſent experience. In the work now before us the author has been kind enough to attempt to explain his motives.

'Having,' ſays he, 'never entered into covenants with the company, nor at any time ſhared its intereſts as a proprietor of india ſtock, and having never been in India, it may be enquired, why I take this trouble. My anſwer is ſhort; I have followed the progreſs of friends through every part of India; my mind often hangs over the honourable graves of much-lamented friends in India; I enjoy the ſociety of others, who have returned with honour to Great-Britain; and others yet remain in India, whom I reſpect and value. I do not publiſh for them; I have reckoned life well ſpent, when it founded the bare hope of deſerving friendſhip; and I do not reckon it a ſacrifice to devote a few hours in the hope of contributing to the protection of millions of fellow ſubjects, who will never be conſcious of my exiſtence. My motive, in all events, muſt be my apology; and without farther preface, I ſhall examine the act curſorily as to its general principles of connecting *Great-Britain* with *Britiſh India* in the introduction, and then proceed to conſider the internal management of *Britiſh India* under *Mahomedan* and *Britiſh conquerors*, and to deduce a plan for *Britiſh India*, connected with the principles of the act of the laſt ſeſſion of parliament.'

The hope of contributing to the protection of millions is no doubt a good motive, and would operate to cover a multitude of miſtakes, if they were not of a nature to counteract the object propoſed. Thus if the author, in the hurry to complete his work, ſhould not have ſtaid to make himſelf acquainted with the ſubject, or to arrange his materials properly, or to treat the ſeveral points in an intelligible manner, theſe would form a conſiderable drawback from the motive with which it was undertaken.

The publication now before us has ſuffered greatly by precipitation; for although it contains a variety of information, and ſhows that the author has read and reflected much on the ſubject, yet the want of order is ſuch as to make it more like the gleaning of a common place-book, than a regular digeſted compoſition. The author, indeed, apologizes for 'the defects being increaſed to a careleſs arrangement,' by a determination which he made after a part of the Myſorean regulations were printed off, to diſtinguiſh the principles of different periods. But 'if it ſhall be intelligible, his object will be, perhaps, better anſwered than if he had gone out of his own room to ſeek information, or to adviſe even with a ſingle perſon!' In this the author is a little miſtaken. The more complete a work is made, the more likely it muſt be to produce the effect deſired. A deſultory compilation, which is continually going backwards and forwards without a fixed plan, fatigues the attention. A volume is peruſed, and no ground appears to be gained, when in the next the reader is brought back to the ſame point, and has again to labour through the ſame incidents differently applied, or new ones related, that occurred in a period which had been already diſcuſſed at conſiderable

length. To make a work of this kind uſeful, if it be neceſſary to diſtinguiſh the principles of different periods, a general view of the whole ſhould be firſt taken according to the ſeveral branches to which they belong. From this a general plan might be deduced and arranged under the proper heads, with references to what had been already ſtated as to the effects of former meaſures, and the reaſons for new ſuggeſtions might be given unembarraſſed with long quotations, and a prolix intermixture of facts and opinions.

The introduction conſiſts of ſome obſervations on the nature of landed property in India, and the tenures by which it is held by the different claſſes according to the laws of Hinduſtan; whether the ſovereign be proprietor of the ſoil, or whether various deſcriptions of ſubjects poſſeſs an abſolute heritable right. This ſubject we have already ſeen diſcuſſed by ſeveral writers, who have generally left the matter of fact doubtful. With regard to the poor landholders, the nature of their tenures appears to have been of little conſequence, as the aſſeſſment was made annually to a larger amount than could in general be paid; ſo that a very productive year afforded but little relief to the tenant, for a large balance was always in arrear to be brought forward againſt him. The new ſyſtem, which has been eſtabliſhed by the marquis Cornwallis, relieves the Bengal provinces from this effectual check to all induſtry and exertion. The demands of government on the ſeveral diſtricts there have been permanently ſettled; beyond which the renter will reap the benefits of any improvements he may make on the ſoil already cultivated, or of waſte land that he may bring into cultivation.

In revenue regulations eſtabliſhed by Tippoo, every thing is conſidered as appertaining to the ſovereign. Not any intermediate proprietor of land is mentioned; the farmers are allowed to rent one village, but may be diſpoſſeſſed by the collectors, who are to make circuits through the ſeveral villages, and to make ſettlements themſelves with the reyuts, or immediate cultivators of the ſoil. The eſtabliſhed cuſtoms in the ſeveral diſtricts are, however, to be ſtrictly attended to, leſt the reyuts ſhould be alarmed; various regulations are directed to be obſerved, and advances of money to be made, &c. in order to encourage them to cultivate the land; and degrees of puniſhment for diſobedience are fixed. If the reyuts flee from a diſtrict in conſequence of the exceſſive exactions or oppreſſion of the collectors, a fine for every reyut ſo abſconding is to be levied on the collectors, and the reyuts are invited to return. A reyut becoming a convert to the mohammedan faith is to pay only half the uſual aſſeſſment, and to be exempt from the payment of houſe tax; if he be a merchant, his goods are to paſs duty free. Padres and chriſtians are to be ſeized, and their property ſequeſtered to government. 'No reſpect is to be ſhewn to perſons who are born of ſlave women, and of proſtitutes; and they are not to be aſſociated with. They are, moreover, not to be taught to read and write. Teachers are to be forbid to inſtruct them; if any one ſhall inſtruct them, his tongue is to be cut out. Perſons of the above deſcription

may

may marry amongſt themſelves, but ſhall not be permitted to marry into reſpectable families. A ſcrap of paper is not to be trodden upon; this injunction is to be particularly attended to; whenever ſcraps of paper are found, they are to be buried in the earth.'

This is a ſmall ſpecimen of the myſorean regulations, which fill 95 pages of the firſt volume. Many of them appear well calculated to encourage agriculture, and the planting of particular articles. They all ſavour of the arbitrary power by which they were dictated, and to ſupport which is their ultimate tendency. Theſe are followed by an abſtract of the act paſſed laſt year for ſettling the government and trade of India, taken from Mr. Ruſſel's ſhort Hiſtory of the Eaſt-India Company. The remainder is compiled from Mr. Grant's political Survey of the Circars, and from his Analyſis of the Revenue of Bengal. Theſe two latter works contain much information reſpecting the ſtate of the inhabitants, and the modes of levying the revenues in India; but are unneceſſarily prolix, and burthened with hypothetical concluſions, where matters of fact only ought to have been ſtated. It is here remarked, 'that we are not to imagine that the burden impoſed upon the maſs of the people, more eſpecially the uſeful claſs of huſbandmen, leaves a ſmaller proportion of the fruits of their labour to ſatisfy their own neceſſary wants, or indeed is in any reſpect ſo oppreſſive to the peaſantry as in other civilized parts of the world. In the freeſt countries of Europe, Great-Britain, Switzerland, the Netherlands, and the Pays d'Etats of France, we believe the ſhare left to the peaſantry of the growth of the ſoil from their own induſtry, has never been reckoned more than from two-thirds to four-fifths of the whole yearly produce: whereas in Hindoſtan, agreeable to the inſtitutions of the emperor Akbar, univerſally adopted, and invariably adhered to ſince, the proportion is fixed at one-fourth for the circar, or ſoyereign proprietor, and three-fourths for the reyuts, or immediate cultivators of the land.' But taking into conſideration various other circumſtances, as the luxuriance of a ſoil yielding almoſt ſpontaneouſly a triple yearly harveſt, and a perpetual verdant paſture, &c. 'inſtead of three-fourths, we may allow *ſeven-eighths* to be the ſhare of annual territorial produce enjoyed by the hindoo peaſantry;' that is, compared with what the peaſantry of colder and more barren regions enjoy. Mr. Grant has not ſtated this matter clearly: indeed that writer is almoſt as ſeldom guilty of being perſpicuous as our author. The ſtyle of both appear to be formed on the ſame confuſed model, which perhaps may be one reaſon for the quantity of praiſe beſtowed on Mr. G.'s performance in this work.

The ſecond volume is on the provincial and revenue eſtabliſhments of britiſh conquerors in India, and contains a review of the ſtate of affairs in that country from the time of lord Clive's obtaining poſſeſſion of the dewannee of Bengal, to the paſſing of the late act, with various references to the preceding mogul ſyſtem. Theſe are ſelected from the minutes of ſeveral governors-general, and members of council, and plans offered by indivi-

duals, moſt of which were not adopted, but which contain conſiderable information as to the ſtate of the britiſh provinces when the authors wrote. But if thoſe plans would have been uſeful at the time they were offered, circumſtances have ſo much changed ſince, that the ſame perſons probably, if living, as ſome of them are, would not now propoſe meaſures of a ſimilar nature. The various opinions brought forward at different times tend to ſhow, that a very great degree of caution is neceſſary in the adoption of a permanent ſyſtem: but as none of theſe were fully adopted, we cannot tell what might have been the conſequence if they had—whether the innovations propoſed might have endangered the britiſh intereſts, and the promulgation of reform been the ſignal for diſcontent; or whether ſuch alterations might not have enſued, as would have increaſed the happineſs of the governed, and the ſecurity of government. The plans for improving particular diſtricts, and meliorating the ſituation of the inhabitants, demand the attention of government; particularly thoſe for the prevention of famine in the circars, where one half the inhabitants periſhed through a failure of rain in 1792. The author's obſervations on theſe inſtances do credit to his feelings, but they are too prolix and encumbered with words to have their full effect.

The third volume is entitled *deductions* from the hiſtory of mohammedan and european conquerors. This is divided into ſix chapters. The firſt is on the progreſs of the company in Britiſh India, and whether the company's treaties can and ought to be obſerved by the britiſh nation. This is a curious queſtion, and thoſe who wiſh to ſee our author's arguments in favour of breach of treaties we refer to the work itſelf. We muſt however allow, that as the company have broken through a great number of treaties, we know of no reaſon, except political neceſſity ſhould intervene, why a few more ſhould not be broken. The obſervance of treaties being, according to the definition of ſome european ſtates, only to be kept ſo long as it ſuits their own intereſt. Right, of courſe, follows the power. Our author however contends, that the right of the crown to ſovereignty over the britiſh provinces ſuperſedes that of the company, and conſequently, that the inferiour cannot bind the ſuperiour. However the queſtion of right over theſe provinces as between the crown and company may be decided, we ſhould think, that as a delegated authority at leaſt, duly recognized by charter and by parliament, all treaties entered into by them muſt be equally binding as if made immediately with the power from which they derived their authority, eſpecially as that power has approved either directly or tacitly of their proceedings. The queſtion whether the crown has the right of ſovereignty over theſe provinces, according to the maxim of law, that all territories obtained by conqueſt veſt in the crown; or whether the grants from the native princes under which the company obtained poſſeſſion of a conſiderable part of theſe territories do not ſuperſede that claim, is next a ſubject of diſcuſſion. In his ſhort hiſtory of the Eaſt India company, Mr. Ruſſell has decided in favour of the company with reſpect to the purgunnahs and zemindary of Calcutta, the ceded lands of Midnapore and Chittagong, the diſtrict of Maſſulipatam, the five northern circars, and the jageer lands of Madras. The provinces of Bengal, Bahar, and Oriſſa, and the

countries

countries lately ceded by Tippoo are conſidered as conqueſts, and claimable by the public. This diſtinction our author conteſts, and in his next chapter gives a political and hiſtorical view of the northern circars from Mr. Grant's political ſurvey. A great part of this has little or no relation to the ſubject under diſcuſſion, but it contains information relative to the circars. On the whole, the author abſolutely denies the facts, for which Mr. R. contends, 'that the circars were never conquered by the company, and that it will not be liable to account for the revenues of them to the public, after the expiration of the preſent act.' As this act does not expire till twenty years hence, it ſeems to us not abſolutely neceſſary to ſettle that point juſt at preſent; and if it were ſettled we might aſk, who would be the better for it? would the natives be any happier for being told, that the territory belongs to the crown inſtead of the Eaſt India company?

The next chapter is on the competition of the french and engliſh for territory in India. This gives a curſory view of the ſeveral wars between theſe two powers in that part of the globe, until the peace of 1783. The military eſtabliſhments and ſervice in India are treated of in the next. This alſo goes back to the period of lord Clive, and mentions the millions of money obtained at that time by individuals on ſetting up and depoſing the ſoubahs of Bengal. A long account is given of the eſtabliſhment of the army at different periods, particularly in 1782. The whole of which appears defective. Some well merited tribute is paid in this chapter to britiſh officers, who loſt their lives in the war of 1783, in India. In concluſion ſome attempt is made to point out a plan for regulating the armies in India, but it is ſcarcely intelligible. The author next recurs to the old and favourite ſubject, on the conſiſtency of parliamentary vigilance, and aſſertion of the rights of the crown to the ſovereignty of India. In this we are led back again to 1698, in order to combat Mr. R.'s opinion reſpecting the right of the company to the territories they poſſeſs. This point is conſidered of ſo much importance as to warrant an aſſertion, 'That the rights and property of the ſubject in Britiſh India will continue to be violated, and remain inſecure, until the rights of the crown and of the public are defined, avowed, and aſſerted.'

The abuſes which had been committed by the company's ſervants in India, and thoſe which ſubſiſted at home in the contention for patronage between the ſecret influence of miniſters and the court of directors, called loudly for the direct interpoſition of government, and the flouriſhing ſtate of the company ſince that has been exerciſed, has ſhown the efficacy of the preſent ſyſtem. There cannot be any doubt, but that the company muſt be bound by acts of the legiſlature: it does not therefore appear neceſſary, in order to paſs legiſlative acts for the benefit of the natives of India, to decide the queſtion, whether the ſoil veſt in the crown by right of conqueſt, or whether the company poſſeſs an independent right to certain diſtricts from the tenure on which they were obtained. The regulations for the internal government of theſe territories are undoubtedly very imperfect: and conſidering the cuſtoms, manners, and almoſt inſuperable prejudices of the natives, the moſt proper way of amending their government appears to be by gradual alterations in the exiſting modes of adminiſtering the laws, and enacting, by means of a charter of juſtice, ſuch new rules as ſhall from time to time be found neceſſary. The

author 'hopes the preſent act will prove the æra of intelligible ſyſtem; the king's commiſſion extended to the army in India; ſpecie coined in the king of England's name ſhould be ſanctioned by parliament, and announced to the *king's Britiſh India*, and to India in general; that it may be known from the higheſt executive authority that the honour of the crown and parliament of Great Britain guarantee a juſt adminiſtration of the company in its ſeveral governments.' This, in few words, not very correctly expreſſed indeed, appears to be the principal part of our author's plan for contributing to the happineſs of millions: but though we have laboured through three volumes in ſearch of proofs or arguments, we find doubt of ſuch a meaſure's producing any good effect.

The following chapter is introduced with a brief notice of the laſt provincial reform in India, made at the departure of lord Cornwallis. By this regulation, courts of appeal are eſtabliſhed in the Bengal provinces independant of the collectorſhips. The judges have fixed ſalaries, and are to adminiſter juſtice in all caſes of complaint between the reyuts, and their landlords or collectors. By this eſtabliſhment it is intended, that the avenues to juſtice ſhall be equally acceſſible to all claſſes of inhabitants. This, however, our author thinks inſufficient. 'The neglect of actual meaſurement of lands, of regiſtry, and of equitable participation of the crops, bears equal date with the britiſh revenue adminiſtration, and will ſtill exiſt; and the definitions of perſons and things are ſtill erroneous and impolitic.'

To prove this we are referred to letters written in 1766 and 1789, to lord Cornwallis, ſir J. Shore, and Mr. Law, to Adrian's letter to Servianus reſpecting Alexandria, to Joſephus's wars of the jews, to Polybius, to Jortin and the Koran, to Abulfeda, Renaudot, biſhop Hooper, Vauban, and others, to Tacitus, to Polyanus, and to colonel John Murray, concluding with a recommendation to aboliſh tithes in England, by taking advantage of forms now in uſe in the villages of the hindus. From this we come to a diſquiſition on the uſe and abuſe of precedent. 'Having enlarged on the component parts of Britiſh India under different ſyſtems of adminiſtration,' the author obſerves, 'it may be expected that he ſhould connect the various deductions into a new and perfect ſyſtem; he profeſſed only to give an analyſis, and if the component parts are truly ſtated, ſyſtem will ariſe out of them, inſtead of the eſtabliſhed order of ſociety being ſubverted to adapt them to ſyſtem; for it would be impoſſible to connect in one ſyſtem, the ideal perfection of Plato, and the practical cruelty of Aurengzebe.' Perhaps it may be aſked, why ſhould ſuch a connection be attempted? But in his concluſion our author travels a little into the incomprehenſible. In order to ſolve the difficulty, 'as to the beſt mode of diffuſing among the inhabitants of Britiſh India a knowledge of our intentions, and the neceſſary intercourſe with the various people included in our empire,' the example of Juſtinian, who publiſhed in greek, becauſe it was the moſt generally underſtood language, is preferred to Mr. Francis's recommendation of obliging the natives of India to learn Engliſh. And to prove this, a curſory view is taken of the proceedings of William the conqueror, of Alfred, of Edward the confeſſor, and of various occurrences at other periods in the engliſh hiſtory. Thence we proceed to the ſaracens, the turkiſh and circaſſian mamluck tartars, ſir W. Temple, judge Blackſtone, cum

multis

multis aliis. This leads to a conſideration reſpecting the poſſibility of introducing the chriſtian religion among the natives, which is certainly not much recommended by the practices of the greater number of thoſe who profeſs it in that part of the world. But we have been led already to too great a length in noticing only a part of the topics in this multifarious work, we ſhall therefore conclude with an extract of one ſentence, which, if read according to the punctuation may be of ſervice to the lungs: P. 952.

'Theſe comments may appear foreign to the ſubject of *Britiſh India*; they are, however, in my opinion neceſſary to be remembered by thoſe who legiſlate, and by thoſe who meditate on the law to be preſcribed to *Britiſh India:* they are congenial to the *britiſh* character, becauſe the eſtabliſhed religion, and the eſtabliſhed law of *England* have the peculiar bleſſing of being in uniſon with the true principles of chriſtianity, in a degree beyond other chriſtian nations, whoſe law partakes more of the rigour of the *roman* law *; its influence appears in the diſcrimination which this nation has ſhewn on the diſaſtrous criſis of the *french* monarchy, by receiving as brethren thoſe only who are reſpectable, by ſuffering poverty and baniſhment for conſcience ſake, and whoſe age and infirmity render them unable to reſiſt by arms the new ſyſtem of tyranny and irreligion: the patriarchal dignity of the biſhop of *St. Pol de Leon* and the correct life and deportment of the proſcribed clergy, muſt, to a reflecting mind, quicken its ſenſibility for the millions of well-diſpoſed inhabitants of *France* who are ſacrificed by unexampled aſſaſſination eſſential to the introduction of the new ſyſtem; but muſt not the ſame reflection excite a degree of honeſt indignation againſt thoſe who know the means by which ſociety has been unhinged, property violated, and religion deſtroyed, and reconcile it to their honour and their conſcience to excite a ſavage lawleſs democracy † and inordination to outſtretch the indulgence of the law by ſyſtematic violation of its principles, and to weaken the energy neceſſary in the moment, by the ſame management which weakened the executive force of *Great Britain* in the laſt war, on a then leſs queſtionable principle of diffuſing *real* liberty; for no man can be ſo uninformed as not to know, that not only the liberty of *Europe*, but the liberty of *America*, the influence of religion, the ſecurity of property, and the happineſs of the preſent and future generations are equally involved in the preſent cauſe, which if not ſucceſsfully oppoſed, will have worſe conſequences than when the irruption of the northern hordes

——————— "of loſt mankind,
Drove martial horde on horde with dreadful ſweep
And gave the vanquiſhed world another form."

THOMSON.'

Z.

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'* Leges Romanæ duriores erant quam lenitas chriſtiana patiatur. Grot. de Jure Belli. i. 11. Sec. 4.'

'† Δημοκρατια δε ὁ θερισωδης και χειροκρατικος. Polyb. Hiſt. p. 638.'

ART.

ART. XIII. *A Crying Epiſtle from Britannia to Colonel Mack, including a Naked Portrait of the King, Queen, and Prince, with Notes; Political, Philoſophical, and Perſonal*, by Anthony Paſquin, Eſq. 8vo. 88 pages. Price 2s. Symonds.

IN this motley piece, drollery only makes his appearance as gentleman-uſher to grave wiſdom. The burleſque panegyric on colonel Mack, and the crying epiſtle from Britannia to this hero, have wit abundantly ſufficient to raiſe a laugh; but the ſubſequent portraits, conſiſting of ſtrictures on the characters of the great perſonages mentioned in the title, intermixed with political diſcuſſions, will ſoon contract the broad grin of merriment into the ſettled features of ſober reflection. We ſhall give only a ſhort ſpecimen of the humourous poetry, in order to leave room for two or three extracts from the ſerious proſe. The following are the firſt four ſtanzas of the epiſtle.—P. 9.

'Prodigious man! nutmeg of ſturdy wights:
Hero of heroes, light of all the lights:
Who's done ſuch wonders, and has ſeen ſuch fights;
Save me from ruin, gallant colonel Mack,
Oh what a way I'm in—good lack!

'From Danton, Roberſpierre, and all thoſe dogs,
Who call my biſhops rogues, all ſovereigns logs;
Who anarchize the world, and govern frogs,
Save me, oh ſave me, noble colonel Mack,
Oh what a way I'm in—good lack!

'Germans have had a general rout and FUNK;
And we a general faſt, and general Monk!
Yet is our hope and eke our honour ſunk!
Oh haſte and ſave us, matchleſs colonel Mack,
Lord what a way we're in—good lack!

'They make our gracious king himſelf look blue!
Our peers all pallid, and our knights aſkew,
The devil ride a hunting with the crew:
Bully the cannibals, great colonel Mack,
Oh what a way I'm in—good lack!'

The portraits are not, as from ſuch a prelude might be expected, groteſque and rude caricatures, but maſterly delineations, ſketched, indeed, with ſome freedom, but not without a due regard to amiable qualities, and reſpectable virtue. The pieces are not written in the blunt ſtyle of republican rudeneſs, but in the manly ſpirit of conſtitutional freedom. The writer's ideas on monarchy, as well as the nervous and energetic character of his ſtyle, may be ſeen in the following quotation:

P. 35.—'It has become a ſort of faſhion with the unthinking to depreciate monarchies, yet would I, upon mature deliberation, rather live under the guidance of the moſt acknowledged european deſpot than the republic of Venice. The moſt powerful aphoriſm that ever eſcaped from the ſarcaſtic imagination of Swift, was, that *complaint* was the largeſt tribute that heaven ever received, and the ſincereſt part of our devotions:—the truth is, that Engliſhmen have a conſtitutional propenſity

propenſity to complain; hence the advantages that accrue to the cunning from the credulity of the mob. There is ſcarce a miſcreant ſo unworthy, but can be well received by the vulgar, if he has but ſufficient addreſs to perſuade the healthy that they are infirm, and the happy that they are infelicitous.

'As the univerſe is maintained by the appropriate adheſion of its atoms, and the beneficial conjunction of its innumerable ſeeds, ſo is the well being of a people dependent on fraternal co-operation, and a rigid ſupport of the beauty of order. Man, as a mere animal, it muſt be admitted, is free in his nature: but man, as a thinking being, feels himſelf ſubject to fate and neceſſity; and, as the underſtanding is an agent more noble than the ſenſes, he receives it as a ſtruggle of wiſdom to make his policy and his neceſſity accord with each other. That argument which goes to involve our ſavageneſs with our artificial wants, can only be productive of anarchy, as the ends are irreconcileable. The inroads of proud ſcepticiſm are alarming; the pregnant ſorcereſs muſt not be permitted, by the propagation of vain ſcruples, to remove our obedience to cuſtoms which reaſon introduced, and convenience upholds.

'When the king was reſtored to the health of his mind, after being plunged in the moſt afflictive of all ſorrows to which the human ſyſtem is liable, the general joy ſo zealouſly manifeſted by the three kingdoms, and the unbounded illuminations of the capital, were concluſive teſtimonies of heart-born eſteem in the people for their common parent, which none but a good man could deſerve, and none but a good man could receive. This reſtoration of the mental powers to the ſovereign, was the moſt opportune event that providence could order for the preſervation of the national peace. Diſcord, with all her diſaſtrous appendages, began to appear in the legiſlative councils; governing wheels became apparent in the cabinet of the prince, which this calamity only developed; and what the iſſue would have been, had the king's malady continued, not the haruſpices, with all their tuſcan ſkill of divination, could have foretold.

'To thoſe who ſeem abſorbed in the viſionary bliſſes of republicaniſm, I wiſh to recommend a ſerious review of the bleſſings they already know. The moſt ignorant muſt be conſcious of their advantages, though they cannot exactly elucidate the means; but the effect is ſignificant of the cauſe, and they will find it wiſe to be content: our feeling is frequently touched by undeſcribable enjoyments, which are of too refined and ſubtle an eſſence to be verbally depicted. We are convinced that ſome things are, without having the ability to define their progreſs, or even to aſcertain their exiſtence to others; though we indiſputably know that no atom, however light, deſcends obliquely through a void; yet our perception is too circumſcribed to follow the particle in confirmation of the hypotheſis.'

The firſt portrait concludes with the following elegant paragraph:

P. 52. 'Charity, as well as reſpect, ſhould have a greater influence in our minds, when inveſtigating the qualities of a ſovereign, than other perſons; and the reaſon is obvious—their ſtate is more hazardous and complicated. The progreſs of a monarch through the mazes of exiſtence, is more toilſome and perilous than the progreſs of a ſubject; as the leviathan muſt cleave through a larger body of waters than the nautilus, and in his immenſe navigation may be bruiſed againſt

againſt thoſe rocks which the leſſer fiſh can eaſily avoid. I urge not this, under the idea that the king generally wants an apologiſt, but only in the endeavour to give a permanence to truth: his blameleſs life, as a man, begets univerſal veneration; and the beſt eulogium that I can beſtow upon his propenſities and his principles, is compriſed in this conviction, that as the virtues of the individual have abſorbed the errors of the king, his laſt moments will be ſorrowful to a majority of his people, but happy to himſelf,'

The ſecond portrait is one uniform eulogium on the merits of our amiable queen; of whom the writer ſays,

P. 61. 'As a queen, ſhe is benign—as a chriſtian, meek—as a mother, affectionate—as a wife, chaſte—and as humility of ſpirit is the beſt defence we can make againſt the preſſure of mortal anxiety, be our temporal lot what it may, ſhe has wiſely adopted a ſyſtem of ſelf-denial, evidently fraught with Faith, Hope, and Charity.

'Not being ſuſceptible of that accommodating bigotry towards ſovereigns, which in the practice is as fatal to loyalty as religion, I preſume that any eulogium I may think it juſt to beſtow upon an imperial perſonage, ſhould be peruſed with attention, and ſucceeded by due faith.—Oppreſſed by thoſe diſadvantages of ſituation which immemorial cuſtom has rendered arbitrary, even towards primary merit, I have no deſire to mingle in thoſe birth-day circles, where the vain, the flippant, and the unworthy, crowd to offer adulation to a woman, whoſe blameleſs life exalts her above the reach of flattery; yet has this ornament of the age been ſubjected to the whiſperings of detraction—ſhe has been aſſailed, but not ſullied—queſtioned, but not abaſed. At the miſeries of Antoinette of France, I ſigh; but at the diſtreſſes of Charlotte of England, I ſhould weep; the firſt ſenſation is a compliment to the ſex, the other would be a compliment to injured perfection.'

Upon the portrait of the prince, the painter appears to have beſtowed uncommon diligence. Without taking upon us to determine whether it be a ſtriking likeneſs, we will venture to pronounce it a good picture. We quote a ſingle paſſage:

P. 83. 'The beſt panegyric of the prince of Wales, is involved in the conviction, that he is never more apparently a prince than when unſurrounded by thoſe alluring ſymbols and pageantries, which time has rendered concomitant to his elevated ſituation. If he poſſeſſes weakneſſes, they ſhould be inveſtigated with an eye of charity; as a conſciouſneſs of manly integrity induces him to reſiſt any irregular deſire of appearing what he is not. In his exemplary creed of honor, to be ſubtle is to be unworthy.

'This imperfect portraiture ſhould rather be conſidered as what the prince *has been*, than as what *he is*—he has now, politically ſpeaking, no character at all!—he reclines in the weſt, like a fatigued and ſleepy ſun, "ſhorn of his beams;" he ſeems as if eager to ſkulk behind a hill, and elude the cognizance of reptiles he has too indiſcriminately generated!—When he has run his circuit round ſociety, and undergone the purgation of the elements, may he beam again with renovated luſtre, and make all happy who can contemplate, and himſelf more happy than the many, by receiving a common tribute of gratitude for a common bleſſing.

'When he was *decoyed* into the ſociety of temperance and contrition, he muſt ſurely have felt an agitation not eaſily deſcribed, ariſing from the neceſſity of worſhipping at the ſame altar with Mr. Pitt, from whom, if loud rumour deſerves any credit, he has experienced inſtances of cold indifference, which, if not amounting to inſult, were at leaſt moſt painfully diſguſting!

'But neceſſity makes us acquainted with
Strange bedfellows.'

'As I expect much from his generous nature, he may have it in his power in future, to regenerate the ſource of pride—as we are, the world appears to me but as the wide mart of ſophiſtry:—thoſe who have become uplifted by the perverſion of nobleneſs, create an audacity that tacitly apologiſes for their ſhame; as the ſtriking characteriſtic of the preſent times is involved in this ſimple but diſaſtrous truth, that the WORST OF EVERY THING IS UPPERMOST!'

The extracts we have made from this publication, will be ſufficient to recommend it to the notice of our readers, as the production of an able pen.

ART. XIV. *Beauty; an Ode: With a Dedication to her Grace the Dutcheſs of R******.* By Talieſſen de Monmouth. 4to. 24 pages, and 2 vignettes. Hookham. 1794.

As in the other fine arts, ſo in poetry, every amateur is not an artiſt. From the glowing ſentiments expreſſed both in this ode, and in the dedication to the dutcheſs of R., we may conclude, that the writer is warmly devoted to female beauty. And the animated apoſtrophe to beauty with which the poem opens, as well as many ſubſequent lines, ſhows that the writer is not wholly a ſtranger to the muſes. But the numerous negligences and defects, both in diction and verſification, which we obſerve through the piece, will not permit us to conſider him as a poet by profeſſion, but merely as a gentleman performer.

We ſelect the following lines: P. 13.

'Where'er I look, where'er I turn,
I ſee thy works, I ſee and burn.
Beauty! thy touch comes boldly forth
In tints of flood, of air, of earth.
In ev'ry animal I trace
Deſign, and colour—compoſition, grace:
The ſtallion's flaſhing eye, and fiery mane;
The greyhound's ſpring in conteſts on the plain;
The pheaſant's neck—the proud ſwan's majeſty;
The ſprightly wren's fine turns of ecſtacy:
The gilded fly, not dreſs'd in vain;
And ſerpent beauteous in his dreadful train.'

'P. 15. But far 'bove all in man's fine frame,
Beauty demands a glorious name.
Where find the bard whoſe ſong ſhall trace—
The Titian, whoſe high touch refin'd,
Shall give the ſmiles of CLARA's face,
Thoſe ſun-beams of a ſpotleſs mind:

Thoſe

Thoſe ſmiles, where hoſts of cherubs play
Like atoms in the ſolar ray:
Thoſe ſmiles, of ſweet content the ſign,
Nature's *chéf d' œuvre*, confeſs'd divine.'

ART. XV. *Telemachus.* By Lady Burrell. 8vo. 78 p. Pr. 2s. 6d. in boards. Leigh and Co. 1794.

OF lady Burrell's talents for verſification our readers are already in ſome meaſure enabled to judge from our account of her miſcellaneous poems. (See Analyt. Rev. Vol. XVII, p. 141.) The preſent poem is intended neither as a tranſlation nor paraphraſe of Fenelon's Telemachus. It is, nevertheleſs, ſo far founded upon that celebrated work, that the authoreſs has followed the narrative, and adopted the leading ideas and ſentiments of the original writer, in the firſt and ſeventh books, ſo far as relates to the loves of Calypſo, Telemachus, and Eucharis. But ſhe has enriched the narrative with additional poetical imagery, and expanded the ſentiments proper to each character, with much tenderneſs of ſentiment, and in a kind of eaſy and flowing verſe, ſometimes indeed feeble and negligent, but in the main very happily ſuited to the ſubject. The piece, as it is here detached from the epic poem, forms an elegant love tale, which will be read with pleaſure by thoſe who are not either too wiſe or too ſtupid to reliſh this kind of entertainment. We ſhall treat our readers with an extract: P. 30.

'Fair Eucharis among the nymphs is ſeen,
With blooming cheek, and unaffected mien.
High as the knee, her ſnowy robe is ty'd,
A painted quiver faſten'd to her ſide
Contains the feather'd deaths; her golden hair
Redundant flows, and dances in the air.
A ſilken ſhade is o'er her ſhoulders flung,
And in her hand ſhe bears her bow unſtrung:
A gentle languor on her features dwells,
Caus'd by the anguiſh that ſhe hourly feels:
With guilty bluſh ſhe ſtarts, and owns not why,
Her wounded boſom labours with a ſigh,
Her eyes avoid the buſy mirthful throng,
She loathes the ſound of a loquacious tongue,
The voice of melody can pleaſe no more,
And all the joys of laughing eaſe are o'er.
Her conſcious paſſion long reſtrains her feet,
And Eucharis is laſt, her queen to meet.

Now the fierce hounds impatient run before—
The ardent train the woody vales explore,
But Eucharis, who late outran the reſt,
Kept in the rear, by love and grief oppreſs'd;
Till led by Cupid, from the chace ſhe turns,
Seeks the lone grove, and there ſequeſter'd mourns.
(So Philomel, fatigu'd by Phœbus' ray,
Flies from the dazzling ſplendour of the day;
But when mild evening mounts her ſtary throne,
Perch'd on the flowery hawthorn, makes her moan,
And warbles plaintive in the woods alone.)

While

While gentle Eucharis, enſlaved by love,
Careleſsly wanders thro' the ſilent grove;
She ſees embower'd in the cypreſs ſhade,
Where pendant leaves fictitious evening made,
The ſon of Ithacus ſupinely laid.
His arms were folded, and his panting breaſt
The agitation of his mind confeſs'd;
The name of Eucharis he trembling ſpeaks—
Amaz'd ſhe anſwers—and her captive wakes.
Joyful he ſees, and ſcarce believes her there,
Yet thinks a phantom could not look ſo fair;
Beholding *her*, his fortitude retires,
To Eucharis alone his heart aſpires;
Mentor and Ithaca no more prevail,
Oppos'd to her, their influence muſt fail.
Her love is all he craves, nor thinks it hard
To give up Ithaca for ſuch reward.
She views her victory with ſecret pride,
In his fidelity ſhe dares confide;
With mutual love her artleſs language flows,
And each to each engage themſelves with vows.'

ART. XVI. *Edwy and Edilda, A Tale, in five Parts.* By the Rev. Thomas Sedgwick Whalley, Author of a Poem on Mont Blanc, &c. &c. &c. Embelliſhed with ſix fine Engravings from original Deſigns, by a Young Lady. Imperial 4to. 146 pages. Price 12s. in boards. Chapman. 1794.

WE announce to our readers this new and ſplendid edition of a poem which appeared ſeveral years ago, not ſo much on account of the engravings which accompany it, which however neatly executed, are we think deficient in graceful and animated expreſſion; as becauſe the tale, though much too long to be recited in one uniform current of ballad verſe, is very happily conceived, and expreſſed in natural and eaſy language.

ART. XVII. *The Solitary Frenchman on the Banks of the Thames, to a Friend in Switzerland. A Poem.* Tranſlated by the Rev. John Gregg. 8vo. 48 pages. Price 1s. 6d. Debrett. 1794.

BRITISH generoſity, which has of late been ſo liberally extended to the out-caſts of France, though it may prompt us to afford protection to their perſons, cannot require us to grant indiſcriminating patronage to their literary productions. If this tranſlation be a fair copy of the original, they may both be conſigned, without heſitation, to oblivion under the conciſe character of contemptible doggrel. For how well inclined ſoever we might be, as the tranſlator expreſſes it, amongſt 'good materials to overlook *ſome* bad ſtuff,' ſuch *very bad* ſtuff as the Solitary Frenchman's verſes, we cannot overlook. A ſhort ſpecimen will juſtify our opinion; and our readers will think, the ſhorter the better. P. 14.

'France has, my friend, theſe paſt five years, I'm ſure,
Of ruthleſs robbers been the den impure;

One ſtage of death, or fury, and diſmay,
To wail ſuch woes increaſing ev'ry day,
Oh! who my raining eyes ſhall ſate with tears!
Such diſcord, famine, war, horror, deſpair appears!'

ART. XVIII. *The Captive Monarch. A Tragedy. In five Acts.* By Richard Key, of the Middle Temple, Eſq. LL. D., and Fellow of Magdalen College, Cambridge. 8vo. 107 pages. Pr. 1s. 6d. Vernor and Hood. 1794.

A NEW attempt is here made to preſs the tragic muſe into the ſervice of politics; but we apprehend that very few readers, whatever be their zeal for monarchy, will think it a ſucceſsful one. In order to produce dramatic effect, the author has indeed choſen rather to exhibit general principles and proceedings, than to repreſent actual events, and has not only made uſe of names different from thoſe of the late king of France and his family, but has made the other characters of the drama entirely fictitious perſons. But after all, the plot and the characters too nearly reſemble the real events and perſons, to gratify the reader with any perception of novelty; the ſentiments are feebly expreſſed; and the piece, except ſo far as it may derive intereſt from recent recollection, will be thought dull and tedious in the peruſal, and would appear ſtill more ſo in the repreſentation. The following ſoliloquy of the king may ſerve to give the reader an idea of the writer's poetical ſtyle. P. 82.

'THE KING, *ſolus.*

'Now haſtens down my ſun to its horizon.
Of all we ſee on earth how fades the glare!
Life's goods and ills are mix'd and melted down
In mild and inoffenſive hues; that ſtir,
Indeed, a gentle parting melancholy.
They lightly touch, but grapple not, the ſoul.
That world which lies before me, though with clouds
'Tis dimm'd, yet holds mine eye, with force unknown
Till now. There is a language, talk'd by men,
Calling this firſt vain world a ſhadow, bubble,
A houſe for trav'lers; and the next, our home,
Our journey's end, our being. Theſe are words.
And words are heard and ſpoken. But, to *ſee*,
Stand here,—on the grave's brink;—no earthly vapours
To thwart the eye.—My foes, how feeble ſeem they!
Anger they cannot move. A paſſing pity:—
Then they're forgot. My friends who with me ſuffer,
Who ſuffer *for* me, fill the narrow ſpace
My buſy mind can grant to all I'm leaving.
For theſe, what can a king dethron'd and dying?—
Pray to *his* king. [*Kneels.*] Sov'reign of all, whoſe throne
Stands open to the captive and condemn'd;
Look on my friends. Bind up their wounds. Diſcharge
The debts I owe them. And reſtore them to me!—
But there, where ſin and ſorrow are no more.' D. M.

NATURAL

NATURAL PHILOSOPHY. ARTS.

ART. XIX. *Heads of Lectures on a Courſe of experimental Philoſophy, particularly including Chemiſtry. Delivered at the New College in Hackney.* By Joſeph Prieſtley, LL. D. F. R. S., &c. 8vo. 180 pages. Pr. 3s. 6d. ſewed. Johnſon. 1794.

DR. PRIESTLEY engaged to read lectures at Hackney *on hiſtory and general policy*, as well as on *experimental philoſophy*. The heads of the lectures on the latter ſubject are now printed, and the author obſerves, 'they may ſerve as a compendious view of the moſt important diſcoveries relating to the *ſubject*.' No account is given of the experiments, as they are ſuppoſed to be ſufficiently indicated by the ſubjects of them.

An addreſs is prefixed to the ſtudents of the New College, as a ſpecimen of the language held on the ſubject of *polities*, which, with reaſonable men, will ſerve as an anſwer to the many calumnies that have been thrown out againſt the members as diſaffected to the government of this country.

The courſe is compriſed in thirty-ſix lectures.

'Lecture I. The introduction.—Lect. II. Of the properties of matter —Of aeriform ſubſtances.—Lect. III. Of atmoſpherical air.—Lect. IV. Of dephlogiſticated air—Of phlogiſticated air.—Lect. V. Of inflammable air.—Lect. VI. Of nitrous air—Lect. VII. Of fixed air—Of hepatic air—Of phoſphoric air.—Lect. VIII. Of dephlogiſticated marine acid air—Of phlogiſticated marine acid air.—Lect. IX. Of vitriolic acid air—Of fluor acid air.—Lect. X. Of alkaline air—Miſcellaneous obſervations relating to air.—Lect. XI. Of liquid ſubſtances; and firſt of water.—Lect. XII. Of the nitrous acid.—Lect. XIII. Of the vitriolic acid—Of the marine acid.—Lect. XIV. Of the vegetable acids, and others of a leſs perfect nature.—Lect. XV. Of the phoſphoric acid.—Lect. XVI. Of alkalis.—Lect. XVII. Of liquid inflammable ſubſtances—Of Æther.—Lect. XVIII. Of oil.—Lect. XIX. Of ſolid ſubſtances—Of calcareous earth—Of ſiliceous earth.—Lect. XX. Of argillaceous earth—Of terra ponderoſa—Of magneſia.—Lect. XXI. Of ores—Of gold.—Lect. XXII. Of ſilver—Of platina.—Lect. XXIII. Of mercury.—Lect. XXIV. Of lead—Of copper.—Lect. XXV. Of iron.—Lect. XXVI. Of tin—Of the ſemimetals.—XXVII. Of nickel—Of arſenic—Of cobalt—Of zinc—Lect. XXVIII. Of antimony—Of manganeſe—Of wolfram—Of molybdena—Of ſolid combuſtible ſubſtances.—XXIX. Of the doctrine of phlogiſton and the compoſition of water.—XXX. Of heat.—Lect. XXXI. Of animal heat—Lect. XXXII. Of light.—Lect. XXXIII. Of magnetiſm.—Lect. XXXIV. Of electricity.—Lect. XXXV. The ſame ſubject continued.—Lect. XXXVI. The ſame ſubject continued.

The firſt lecture contains general obſervations on matter, reaſoning in natural philoſophy, attraction, &c. Of the doctor's chemical principles the reader may judge even from the contents of the lectures above ſtated, and more clearly from the concluſion of the firſt lecture.

'As there will be frequent occaſion to ſpeak of the component and elementary parts of all ſubſtances, I ſhall here obſerve, that according to the lateſt obſervations, the following appear to be the elements which

compoſe all natural ſubſtances, viz. *dephlogiſticated air*, or *the acidifying principle*; *phlogiſton*, or *the alkaline principle*; the different *earths*, and the principles of *heat*, *light*, and *electricity*. Beſides theſe, there are the following principles which have not been proved to be ſubſtances, viz. *attraction*, *repulſion*, and *magnetiſm*.'

In treating of each particular ſubſtance, Dr. P. does not attempt to relate all it's chemical properties, but to ſelect ſome of the moſt remarkable and diſtinguiſhing. As an example of the doctor's method, we ſhall lay before our readers the ſixth lecture, on *nitrous air*:

'Nitrous air is procured by diſſolving moſt of the metals, eſpecially iron, mercury, and copper, in the nitrous acid; but that from mercury ſeems to be the pureſt. Nitrous air produced from copper contains a mixture of phlogiſticated air. Some nitrous air is alſo obtained from the ſolution of all vegetable ſubſtances in nitrous acid; whereas animal ſubſtances in the ſame proceſs, yield chiefly phlogiſticated air; but in both theſe caſes there is a mixture of fixed air.

'This ſpecies of air is likewiſe produced by impregnating water with nitrous vapour. This proceſs continues to have this effect after the water becomes blue, but ceaſes when it turns green; there not then probably being a ſufficient proportion of water. Nitrous air is likewiſe produced by volatile alkali, paſſing over red hot manganeſe, or green vitriol, when they are yielding dephlogiſticated air. This ſhews that dephlogiſticated air is one ingredient in the compoſition of nitrous air, and the ſame thing appears by pyrophorus burning in it. On the contrary, when nitrous air is made to paſs over red hot iron, volatile alkali is produced.

'Nitrous air is completely decompoſed by a mixture of about half its bulk of dephlogiſticated air, and the produce is nitrous acid. And as nitrous acid is likewiſe formed by the union of inflammable and dephlogiſticated air, one principal ingredient in nitrous air muſt be common to it and inflammable air, or phlogiſton. This air is likewiſe decompoſed by dephlogiſticated nitrous acid, which by this means becomes phlogiſticated. It is alſo decompoſed by a ſolution of green vitriol, which by this means becomes black, and when expoſed to the air or heated, emits nitrous air, and recovers its former colour. Theſe decompoſitions of nitrous air ſeem to be effected by depriving it of phlogiſton, and thereby reducing it to the phlogiſticated air originally contained in it.

'This kind of air is diminiſhed to about one fourth of its bulk by a mixture of iron filings and brimſtone, or by heating iron in it, or calcining other metals in it, when the remainder is phlogiſticated air.

'Nitrous air and dephlogiſticated air will act upon one another through a bladder, but in this caſe there remains about one fourth of the bulk of nitrous air, and that is phlogiſticated air; ſo that in this caſe there ſeems to be a converſion of nitrous air into phlogiſticated air without any addition of phlogiſton.

'Nitrous air is decompoſed by pyrophorus, and by agitation in olive oil, which becomes coagulated by the proceſs. It is alſo abſorbed by ſpirit of turpentine, by æther, by ſpirit of wine, and alkaline liquors. It is imbibed by charcoal, and both that air which is afterwards

afterwards expelled from it by heat, and that which remains unabſorbed is phlogiſticated air.

'Nitrous air reſiſts putrefaction, but is diminiſhed by the animal ſubſtances expoſed to it to about a fourth of its bulk, and becomes phlogiſticated air. It is likewiſe fatal to plants, and particularly to inſects.

'When nitrous air is long expoſed to iron, it is diminiſhed and brought into a ſtate in which a candle will burn in it, though no animal can breathe in it. But this peculiar modification of nitrous air, called *dephlogiſticated nitrous air*, is produced with the greateſt certainty by diſſol ing iron in ſpirit of nitre ſaturated with copper, impregnating water with this air, and then expelling it from the water by heat. If bits of earthen ware be heated in this dephlogiſticated nitrous air, a great proportion of it becomes permanent air, not miſcible with water, and nearly as pure as common air; ſo that the principle of heat ſeems to be wanting to conſtitute it permanent air.'

It is clear from this lecture, that the author is ſtill what has been of late called a *phlogiſtian*, that is, an adherent to the doctrine of phlogiſton. His terms evince this. It is alſo evident, from the above extract, that the doctor conſiders nitrous acid to be compounded of inflammable and dephlogiſticated air, and conſequently that water is not as the new theoriſts affirm, compoſed of theſe two airs. Inſtead of explaining the above properties of nitrous air, with the antiphlogiſtians, on the ſuppoſition that it is compoſed of oxygen and azote, and in ſome caſes combining with more oxygen to form nitrous acid, and in others parting with it's oxygen and affording azotic air, we find our author adopting the more complicated and more obſcure hypotheſis of the older chemiſts.

What Dr. P. calls *dephlogiſticated nitrous air*, has been lately inveſtigated by Meſſrs. Deiman, Trooſtwyk *, &c.; and being demonſtrated to conſiſt of oxygen and azote, of which the oxygen is in the ſmalleſt proportion, it is called by them *oxyd of azote*.

In the eleventh lecture, on water, the author affirms, that this ſubſtance is compounded of the airs of which the atmoſphere conſiſts, viz. of dephlogiſticated and phlogiſticated airs.

It ſeems unneceſſary to make any further abſtracts, or to attempt an analyſis of the whole work, becauſe this publication is not ſuppoſed to communicate new matter. T. T.

ART. XX. *The Conſtruction and Uſe of a Thermometer, for ſhewing the Extremes of Temperature in the Atmoſphere during the Obſerver's Abſence; together with Experiments on the Variations of local Heat and other meteorological Obſervations.* By James Six, Eſq. F.R.S. 8vo. 62 pages, with an appendix of 24 pa. Price 4s. Maidſtone, Blake; London, Wilkie.

THIS poſthumous publication of the papers of the late Mr. S. contains materials for the moſt part communicated to the Royal Society, and publiſhed in their Tranſactions. The philoſophical world is well acquainted with the conſtruction of his thermometer,

* See our Review, Vol. XVII, p. 376.

which, from it's utility, has become part of the ſtock of the beſt inſtrument-makers of the capital. For this reaſon, and ſtill more becauſe it would be difficult to give an intelligible deſcription without the engraving, we ſhall avoid ſpeaking of it's conſtruction. The leading facts enumerated are the following.

1. The mean temperature at Canterbury is 47°-9 of Fahrenheit. 2. A conſiderable difference of temperature is found at any given place according to the elevation above the ground. This proceeds from a refrigeration, which takes place on the ſurface of the earth in the evening and night, more particularly when the weather is ſtill and clear. The cauſe of this is found to be the precipitation of the dew, which moſtly falls from a ſuperiour and conſequently colder region of the air. 3. This effect does not produce any conſiderable alterations in the mean temperature. 4. The variation is found to be more conſtant and regular the nearer we approach to the earth. For here the refrigeration conſtantly takes place, nowithſtanding violent winds, thick fogs and cloudy ſkies; though at ſuch times it is proportionally leſs. 5. Theſe obſervations are uſeful, not only to direct the placing of thermometers, but likewiſe to account for various apparent irregularities in meteorological obſervations. Thus, for example, in Virginia, it was obſerved by Jefferſon, that froſts of conſiderable ſeverity are experienced when the thermometer is at 37°, 47,° 48,° and even at 54° of Fahrenheit; doubtleſs, becauſe the inſtrument was elevated above the ſtratum of air near the ground, where the refrigeration took place. And ſo likewiſe it is noted by the ſame author, that on the higher parts of the mountains, where it is abſolutely colder than in the plains on which they ſtand, froſts do not appear ſo early by a conſiderable time in autumn, and go off ſooner in the ſpring, than in the plains. This is chiefly owing to the much ſmaller quantity of dew falling on the mountains, which are therefore leſs refrigerated during the night. 6. Mr. S. prefers a ſhady, open, northern expoſure for the thermometer. He found that the experimental determination of a mean diurnal temperature might be conveniently had by ſinking a wooden tube in a ſpot of ground conſtantly in the ſhade, and placing the thermometer in the tube to the depth of about two feet. 7. The difference between a thermometer in the ſun and one in the ſhade; both being remote from buildings, was from 2° to 4°.

The remaining part of the work conſiſts of a deſcription of a thermometer for meaſuring the temperature of the ſea at great depths, with the appendix on the method of conſtructing theſe thermometers.

ART. XXI. *An Enquiry into the Laws of falling Bodies.* By Robert Anſtice. 8vo. 91 pages. 7 plates. Price 3s. Arthur and Arch.

THIS author explains in a looſe popular way the deſcent of heavy bodies; the deſcent of water through tubes and other veſſels; the various kinds of forces; the leibnitzian controverſy reſpecting percuſſion; the action of water on overſhot wheels; the

the reaction of ſpouting fluids; Dr. Barker's mill; the reſiſtance proportioned to the maximum of work; the effect of fly wheels on machines; and the action of fluids on inclined ſurfaces.

As the deductions in this ſhort treatiſe are made out rather in the way of illuſtration than ſtrict proof, we ſhall avoid entering into any obſervations on it's contents. With regard to it's value, it is not eaſy to point out a claſs of readers to whom it may be of much utility. Pretenſions to ſcientific novelty it has none. It's conciſeneſs deprives it of the perſpicuity required in a book for the multitude, and it wants the comprehenſive accuracy which might render a compendium of ſcience of value to the learned.

Plate VI exhibits an ingenious application of two overſhot water wheels connected by a chain in the manner of a ſtrap. A ſmall ſpring affords about 400 cubic feet per day, with a fall of 48 feet. The whole ſtream for half this fall is received on one wheel, from which it proceeds to the other, which is connected with the machinery of the mill. The advantages of this, as to lightneſs, ſaving of coſt, &c., will be obvious in many caſes to the practical mechanic.

Plate VII exhibits a preſs upon the principle of the compound lever, which may have it's advantages in places where the conſtruction of a ſcrew preſs is found leſs convenient. The common ſcrew preſs, nevertheleſs, appears to us to be much ſuperiour in ſimplicity, compactneſs, and the convenient application of power.

ART. XXII. *A ſhort Account of a new Method of Filtration by Aſcent; with explanatory Sketches upon ſix plates.* By James Peacock, of Finſbury Square, Architect, &c. 4to. 22 pages. Price 2s. Lackington and Co. 1793.

THE principle of Mr. P.'s method of filtering by aſcent, for which he has obtained a patent, is this. Since the action of the filter conſiſts in tranſmitting a fluid through interſtices too ſmall to allow the impurities to follow, it is evident that a filter will be more perfect the ſmaller the interſtices between it's parts. But as the impurities muſt neceſſarily ſtop theſe apertures, it is requiſite that the ſurface of the filter be extenſive, and conſequently the apertures numerous; and ſtill more that a method ſhould be afforded of clearing them from time to time. Mr. P. therefore avails himſelf of very fine ſand, or ground glaſs, as the material of his filter, becauſe theſe are capable of any acquired degree of comminution, and extent of ſurface. He cauſes his fluid to aſcend through a ſtratum of theſe ſubſtances in order that the impurities may be depoſited at the lower ſurface, and from that poſition be eaſily waſhed away by an occaſional reſiltration of pure water in the contrary direction. Theſe are advantages ſufficiently obvious, as well as the means of acquiring them; but the contrivance for depoſiting a ſtratum of the moſt impalpable powder between two maſſes of a fluid, ſo that it ſhall not be waſhed away by a current in either direction is much leſs evident, and conſtitutes the chief part of the invention. It is grounded on the conſiderations, that the greateſt interſtice among a num-

ber of equal ſpheres in contact is formed, when four of them touch each other, and that the diameter of the largeſt ſphere capable of paſſing through this interſtice, will be equal to the difference between the diameter of the firſt mentioned ſphere, and the diagonal of a ſquare formed upon that diameter, namely, $2\sqrt{\frac{1}{2}} - 1 = 0.414$ or leſs than half. Hence he infers practically, that if a ſtratum of ſtones or gravel be laid upon a grating, it will afford an effectual ſupport for another ſtratum twice as fine, and this for another proportionally finer: And as the ſeries 1, $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$ converges faſt, he deduces that the altitude of a compound ſtratum of materials, the upper part of which is formed of particles ſufficiently minute to ſerve for a filter, will not exceed the limits of convenience and utility. This he has accordingly effected, with the additional ſecurity of a reverſed ſeries of particles above the fineſt ſtratum, the uſe of which is to keep the ſeveral orders in their places.

We do not heſitate to aſſert our opinion in favour of the ingenuity, and great probable utility of this invention. The theory is indubitable, and the object of extenſive public concern. How far it may be practicable, or to what extent, we cannot take upon us to decide. Mathematicians, from a knowledge of the ſpecific gravities, can compute the time of falling of particles of given magnitude in a fluid, and converſely the magnitude of the particles from the time. From computations of this nature it is found, that the particles mechanically ſuſpended for days, weeks, and months in turbid water, are of extreme minuteneſs. Mr. F. has ſaid nothing of the expedients, to which as an artiſt he may have recurred for the aſſortment of the particles of his filtre, or their relative arrangement in his reverſed or upper ſtratum. It was not indeed any part of the object of his pamphlet. The accompliſhment of this, though difficult, does not ſeem to be inſuperable, and we ſincerely wiſh it may have long ceaſed to be ſo to the inventor. V.

ART. XXIII. *A Treatiſe of Callicoe Printing, theoretical and practical; including the lateſt philoſophical Diſcoveries any way applicable: Accompanied with Suggeſtions relative to various Manufactures.* 2 Vols. 12mo. Price 6s. ſewed. Printed for O'Brien, Iſlington. 1792.

HIGH as improvements have been carried in the manufactures of this country, there is no doubt but excellence would have been more eaſily and ſpeedily attained, had the public been made acquainted from time to time with the beſt proceſſes and modes of management in each particular branch of manufacture. Many practices common in one diſtrict are unknown in another; many obſervations are familiar to ſome artiſts, which, though important, are not obvious, and though ſimple and practical, are neglected and unnoticed by many others engaged in a ſimilar routine.

The french have long been aware of the importance of this object; and the *Dictionnaire des Arts et des Metiers*, was a magnificent attempt to ſupply the required information on the trades and manufactures of that kingdom: which might facilitate the labours, and add to the knowledge of the artiſt; and enable the philoſopher to ſuggeſt improve-

ments

ments unthought of by the mere practitioner, and explain proceſſes heretofore unknown beyond the walls of the workſhop.

The ground work might be laid for a performance much more important than the work laſt noticed, could the actual and experienced practitioners in the reſpective branches of manufacture in this country be incit d to communicate to the public, not only ſuch obſervations and methods as ſeem to them important though neglected, but the regular and detailed routine alſo of the proceſſes they are engaged in, ſo far as they can be conveyed by mere deſcription. Much uſeful knowledge might thus be given, and much more might be *ſuggeſted* by the man of ſcience, which otherwiſe would never occur; though practice and experience would ſtill remain equally neceſſary as before to the profeſſed artiſt, and manufacturer.

The work now before us, though it be not a complete treatiſe on the very elegant and ingenious branch of manufacture which it profeſſes to explain, comes from one of the claſs of perſons whom we are anxious to ſee before the public on ſuch an occaſion. It is evidently the publication of a real workman: much experienced in *ſome* branches of the art of printing, though ſuperficially acquainted with *others*; and little calculated for ſpeculative diſcuſſions upon any. We do not ſay this to diſparage a performance, which we believe to be a very uſeful one; or to diſcourage a writer, who is certainly able to inſtruct the public on the ſubject on which he treats; but to ſuggeſt to him the true kind of inſtruction to which he is equal, and to our readers the true character of the work itſelf.

After a preface of 'preliminary ſuggeſtions,' and an introduction, the firſt ſection of the book is on

Pattern-drawing. Here, after ſeveral pages of looſe unintereſting obſervation, follow ſome hints for deſigning and pattern-drawing, which ſeem to merit the attention of the artiſt. Pattern-drawers are certainly apt to make rather a ſhowy pattern to pleaſe the eye, than ſuch as can be neatly and eaſily conveyed upon the cloth; and in general they attend to cheapneſs as little as they do to facility of working. The hints here given by the author ſeem worth the attention of the maſter alſo, as well as the artiſt. The topics we have juſt mentioned, however, might have been enlarged upon very uſefully.

Of putting on the block (i. e. conveying the pattern to the blocks on which the various parts of it are to be cut).—The obſervations and rules on this head are practical, and worth the notice of thoſe of the trade.

Of Pitches.—The remarks here alſo are evidently thoſe of a man who has thought much on a ſubject he underſtands, and are well calculated to enable a maſter to examine the work of his men, in this branch of the manufacture. The ſame may be ſaid of the ſubſequent ſections in this volume, viz. thoſe entitled—Of Squaring Blocks—Of Cutting—Of Pinning—Of Blockmaking (which in point of regularity ſhould have ſucceeded the ſection of pattern-drawing)—Of the uſe and management of Blocks—And of taking off Blocks.

The ſection entitled 'General Rules to be obſerved in a Shop' contains ſome good obſervations, but is much too ſhort and imperfect, conſidering the importance of the ſubject. We are the more ſurprized at this, as the writer evidently appears to us to have been in the capacity chiefly of overlooker of a printing ſhop. Much uſeful inſtruction might have been added to the obſervations he has given.

Of

Of preparing and ſetting Prints and Grounds to work, and of Printing.—This ought to have been preceded by the ſections on Bleaching and Calendering, in the ſecond volume. The obſervations in this part of the work are uſeful, but might have been more ſpecific, practical, and pointed. Thus, when the writer obſerves that 'no printer need be informed, that his blanket is not too nappy nor too hard, his colour too thick nor too thin, his ſieve too fine nor too coarſe, and that his piece is properly calendered or ſtowed,' it is ſaying little, unleſs he gives the particular directions by which a printer may know this (and in general they need this knowledge), or by which a maſter caſting his eye over a ſhop may notice the negligence or care of the men he employs. The buſineſs of callicoe printing is ſo complicated, and involves ſo much knowledge, that obſervations which every pattern-drawer, putter-on, printer, &c. ought to be familiar with, are of importance to be detailed, *to a maſter*; becauſe he has to think for *every* ſervant in the numerous branches of this art; and in the multiplicity of facts he has to attend to, hints very obvious in themſelves may ſometimes eſcape his memory.

Of Pencilling.—This article is much too ſuperficial. A great deal of uſeful obſervation might have been made on the courſe of work proper for pencilling, as well as the poſſibility of rejecting it in many caſes where it is now very ſlovenly employed.

Of Engraving.—Why not ſome detail at leaſt on the ſubject of the machines by which plate-work and roller-work is ſtruck off? On this very important part of the buſineſs not a word is mentioned in this place where a printer would naturally look for it, and it is only touched upon very ſuperficially in a note in the 'retroſpect' toward the cloſe of the ſecond volume.

Vol. 2. Of Copper-work, and Field work.—Theſe articles contain ſome uſeful and practical obſervations, but are very imperfect, conſidering the importance of them to the maſter's pocket.

Of Bleaching, Aſhing, and Souring.—On all theſe points the author is quite ignorant. Indeed the printers themſelves have for ſome years given up the buſineſs of bleaching to perſons who attend to this only: and as a branch of the cotton manufacture it is very extenſive and important, and to the philoſophic chemiſt highly curious and intereſting. It were to be wiſhed, that ſome good detail of the proceſs of bleaching were given, together with the experiments of Kirwan on the colouring matter of gray cloth, and the quantities of alkali in the various aſhes ſold, and conſumed by bleachers.—Every printer ſhould indeed ſour his own goods, when they come from the bleacher, but the inſtructions of our author are very incomplete on this head.

Of Calendering.—This article too is very brief and incomplete.

Of cleanſing Goods.—It is not neceſſary, nay we believe it is detrimental, to run printed goods, as this writer directs, through warm bran liquor previous to maddering. Doing ſo diſſolves ſome of the ſaline mordant (acetated argil), and impregnates the white part of the cloth with a mucilaginous mordant.

Of Dunging.—The writer toward the cloſe of this volume doubts whether this be neceſſary. It certainly detracts a little from the ſtrength of the colours, by it's action upon the mordant; but it as certainly prevents the colours from ſpreading.

Of

Of Maddering.—This ſection is very imperfect, and we fear worſe than imperfect in ſome of the directions. The quantity of madder hinted at per piece is waſteful; ſo are the two-fold dyeings: the number of pieces to be dyed together are too many for good work, even though it be light work.

Nothing is ſaid of the kinds of madder, though ſo various: of the modes of judging of it, or of keeping it; of managing it as to quantity; of following pieces for coarſe work; of the different kinds of madder equally uſeful, though not equally cheap, for different colours, and courſes of work.

Nothing is ſaid of woad, to direct the judgement in the choice or the management of it. Nothing is ſaid of the caſes when the quercetan bark (quercus niger giganticus of America) may be uſed in lieu of woad: or of the uſes of ſumach and galls in certain dark colours and courſes of work. All theſe points ſhould have been obſerved upon in this ſection. Neither are any reaſons pointed out reſpecting the difference of colour, in hue and in ſtrength, which different copper men will produce with the ſame quantities of madder, woad, &c.—We wiſh our author had underſtood better, and dilated more upon this part of his ſubject. Something here too might reaſonably have been ſaid on the very evident ſuperiority of the reds and chocolates in the ſwiſs chintzes.

Of Graſs Bleaching or Fielding.—Some tolerable obſervations, but not enough upon this ſubject.

Of Colour-Making.—This very ingenious and highly intereſting part of the manufacture occupies three fourths of the ſecond volume, and, we are ſorry to ſay it, does not comprehend one intereſting fact or obſervation. The author makes a parade of chemical knowledge, with which he fills the greateſt part of this article. He has read ſome chemical books, but he certainly does not yet underſtand any thing of his ſubject, and the chemical information he retails is almoſt throughout either falſe or inapplicable. Whenever he ſpeaks in theſe volumes on the branches of printing in which he has been actually engaged, he is deſerving of attention, but his ſpeculations and affected diſplay of knowledge, which he very ſuperficially poſſeſſes (as in the preſent caſe), are unworthy of notice. We are very ſorry ſo little is to be ſaid in favour of this part of the book, important and entertaining as the ſubject is. But when we expected a detail of the common proceſſes of making the various colours; the mordants; the various thickenings of ſenegal, tragacanth, flour, &c. and the circumſtances wherein each may be preferred; the proportions; the theory and practice of faſt chemical colours; the reaſons of general failure in this point, practicable as it is; the various vats and the uſe of each; the paſtes for dipping; and their imperfections; the modes of printing with the blue vat in lieu of dipping; and the many other very intereſting points; that might have been and ought to have been noticed in detail here; we felt ourſelves unpleaſantly diſappointed.

In lieu of obſervations ariſing from actual practice, there is nothing but an ill digeſted aſſemblage of chemical quotation, tending not to uſe but to parade.

In the retroſpect and general reflections, there are ſome remarks that deſerve notice, though not many: certainly not ſo many as this author was capable of making, and we hope in a new edition to ſee

this

this part, as well the others we have animadverted upon, corrected and enlarged. As it is, the book is an uſeful one upon the whole, and as ſuch we recommend it to perſons engaged in the buſineſs of which it treats.

We have made no extracts, becauſe, unleſs to the confined deſcription of perſons laſt mentioned, they would have been unintereſting: but we have dwelt thus long upon the work itſelf, ſince to the public ſuch works, as *a claſs of publications*, are highly important.

The book is *not paged* either in the firſt or ſecond volume, it has no table of contents, and is printed upon bad paper. W. L.

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## LAW.

ART. XXIV. *The Solicitor's Guide to the Practice of the Office of Pleas, in his Majeſty's Court of Exchequer, at Weſtminſter; in which are introduced Bills of Coſts in various Caſes, and a Variety of uſeful Precedents, with a complete Index to the whole.* By Richard Edmunds, one of the Attornies of the ſaid Office. 8vo. About 310 pages. Price 6s. ſewed. Cadell and Davies. 1794.

As the buſineſs of the exchequer of pleas is in general little known, or underſtood, Mr. E. has compiled this work, on purpoſe to diffuſe a general knowledge of the practice, and to point out ſome peculiar advantages ariſing from ſuits commenced and carried on in this court. The materials ſeem to have been collected with great care and attention; and as the editor is an old, and reſpectable practitioner, we have no manner of doubt, but this volume will be conſidered as a *vade mecum*, by the profeſſion at large.

ART. XXV. *Report of the Trial of Archibald Hamilton Rowan, Eſq., on an Information filed*, ex officio, *by the Attorney General, for the Diſtribution of a Libel; with the ſubſequent Proceedings thereon, containing the Arguments of Counſel, the Opening of the Court, and Mr. Rowan's Addreſs to the Court at full.* 8vo. 163 Pages. Price 3s. 6d. Dublin, printed; London, reprinted for Kearſley. 1794.

THE information filed *ex officio* ſtated, 'that the defendant being a perſon of a wicked and turbulent diſpoſition, and maliciouſly deſigning, and intending to excite and diffuſe, among the ſubjects of the realm of Ireland, diſcontents, jealouſies and ſuſpicions of our lord the king, and his government, and diſaffection and diſloyalty to the perſon and government of our ſaid lord the king, and to raiſe very dangerous ſeditions and tumults within this kingdom of Ireland; and to draw the government of this kingdom, into great ſcandal, infamy, and diſgrace, &c. on the 16th day of december, in the 33d year of the reign of, &c. wickedly, maliciouſly, and ſeditiouſly, did publiſh a certain falſe, wicked, malicious, ſcandalous, and ſeditious libel, &c., entitled, an Addreſs from "the Society of United Iriſhmen at Dublin, to the Volunteers of Ireland."'

Mr.

Mr. Ruxton opened the pleadings, and the attorney general conducted the profecution for the crown. The latter adverted, as it is but too uſual in this country, to the anarchy and exceſſes of France, with which he appeared deſirous to couple the deſigns of the defendant. He ſtated the addreſs of the united iriſhmen to be highly ſeditious; and dwelled much on the following expreſſion.—'In four words, lies all our power, UNIVERSAL EMANCIPATION, and REPRESENTATIVE LEGISLATURE;' he contended, that this doctrine went to annihilate that valuable branch of the conſtitution, the houſe of peers.

A guard of ſoldiers having been brought into the court-houſe by the ſheriff, Mr. Curran, counſel for the defendant, roſe, and animadverted with much animation on this very remarkable circumſtance. He then, in a ſtrain of the moſt impreſſive eloquence, commenced a very long and elaborate ſpeech in behalf of the defendant. He began, by ſtating the ungracious and equivocal nature of *ex officio* proſecutions, founded on the ſimple aſſertion of one of the king's ſervants; as, if the charge 'had no cauſe of dreading the light,' it was likely to find the ſanction of a grand jury.

Mr. C. next paid very high and well-merited compliments to the volunteers of Ireland; he aſked, whether 'the aſſembling of that glorious band of patriots was an inſurrection?' and he affirmed, that the deſign of his client was equally meritorious, as he had called upon them at this critical period, 'to take up arms to preſerve their country from foreign enemies, and domeſtic diſturbance.'

He contended, that the avowed object of the defendant was, 'to propoſe the redeeming of religion from the abuſes of the church, the reclaiming of three millions of men from bondage, and giving liberty to all who have a right to demand it; giving, in the ſo much cenſured words of this paper, giving "univerſal emancipation!"

'I ſpeak,' adds he, 'in the ſpirit of the britiſh law, which makes liberty commenſurate with and inſeparable from the britiſh ſoil; which proclaims even to the ſtranger and the ſojourner, the moment he ſets his foot upon britiſh earth, that the ground on which he treads is holy, and conſecrated by the genius of univerſal emancipation. No matter in what language his doom may have been pronounced;—no matter what complexion incompatible with freedom, an indian or an african ſun may have burnt upon him;—no matter in what diſaſterous battle his liberty may have been cloven down;—no matter with what ſolemnities he may have been devoted upon the altar of ſlavery; the firſt moment he touches the ſacred ſoil of britain, the altar and the god ſink together in the duſt; his ſoul walks abroad in her own majeſty; his body ſwells beyond the meaſure of his chains that burſt from around him, and he ſtands redeemed, regenerated and diſenthralled, by the irreſiſtible genius of univerſal emancipation.'

Here Mr. C. was interrupted by a ſudden burſt of applauſe from the audience.

He then proceeded to remark, that 'the caſe of the invaded american, and ſubjugated indian,' proved, that the policy of England had ever been to govern her connexions 'more as co-

lonies than as allies,' and that it muſt be owing to the 'great ſpirit of Ireland,' if ſhe continued free.

We ſhall here introduce another ſhort quotation from Mr. C.'s ſpeech, as it is too intimately connected with recent events to be omitted.

'Let us now, gentlemen, conſider the concluding part of this publication: it recommends a meeting of the people to deliberate on conſtitutional methods of redreſſing grievances. Upon this ſubject I am inclined to ſuſpect, that I have in my youth taken up crude ideas, not founded perhaps in law; but I did imagine that when the bill of rights reſtored the right of petitioning for the redreſs of grievances, it was underſtood that the people might boldly ſtate among themſelves, that grievances did exiſt; that they might lawfully aſſemble themſelves in ſuch manner as they might deem moſt proper and deſirous. I thought I had collected it from the greateſt luminaries of the law. The power of petitioning ſeemed to me to imply the right of aſſembling for the purpoſe of deliberation. The law requiring a petition to be preſented by a limited number, ſeemed to me to admit that the petition might be prepared by any number whatever, provided in doing ſo, they did not commit any breach or violation of the public peace. I know that there has been a law paſſed in the iriſh parliament of laſt year, which may bring my former opinion into a merited want of authority. That law declares, that no body of men may delegate a power to any ſmaller number, to act, think, or petition for them. If that law had not paſſed, I ſhould have thought that the aſſembling by a delegated convention was recommended, in order to avoid the tumult and diſorder of a promiſcuous aſſembly of the whole maſs of the people. I ſhould have conceived before that act, that any law to abridge the orderly appointment of the few to conſult for the intereſt of the many, and thus force the many to conſult by themſelves, or not at all, would in fact be a law not to reſtrain, but to promote inſurrection.

'How was it underſtood until laſt ſeſſion of parliament? You had both in England and Ireland for the laſt ten years, theſe delegated meetings. The volunteers of Ireland, in 1782, met by delegation; they framed a plan of parliamentary reform; they preſented it to the repreſentative wiſdom of the nation; it was not received, but no man ever dreamed that it was not the undoubted right of the ſubject to aſſemble in that manner. They aſſembled by delegation at Dungannon, and to ſhew the idea then entertained of the legality of ther public conduct, that ſame body of volunteers was thanked by both houſes of parliament, and their delegates moſt graciouſly received at the throne. The other day you had delegated repreſentatives of the catholics of Ireland, publicly elected by the members of that perſuaſion, and ſitting in convention in the heart of your capital, carrying on an actual treaty with the exiſting government, and under the eye of your own parliament, which was then aſſembled; you have ſeen the delegates of that convention carry the complaints of their grievances to the foot of the throne, from whence they brought back to that convention, the auſpicious tidings of that redreſs which they had been

refuſed at home.' Mr. C. concluded a long, animated, and brilliant ſpeech, by ſome ſevere remarks on the evidence for the crown, one of whom had juſt received a commiſſion in a marching regiment. The concurring teſtimony of ſeveral witneſſes, he obſerved, had entirely deſtroyed his credibility; and one of them in particular ſwore, that he was not worthy of credit, even upon oath.

The jury returned a verdict of 'guilty,' amidſt the hootings, hiſſings, and groans of the crowd.

A motion was afterwards made for a new trial, grounded on affidavits, ſtating, that ſome of the jury had prejudged the cauſe, and that new evidence had been diſcovered ſubſequent to the trial. It was alſo aſſerted by the defendant, that the ſheriff, who was the perſonal enemy of the defendant, had made an undue uſe of the influence of his office, 'having returned the whole pannel contrary to the uſual cuſtom.'

Mr. Juſtice Boyd declared the following to be the ſentence of the court: 'that you, Archibald Hamilton Rowan, do pay to his majeſty, a fine of five hundred pounds, and be impriſoned for two years, to be computed from the 29th of january, 1794, and until that fine be paid; and to find ſecurity for your good behaviour for ſeven years, yourſelf in the ſum of two thouſand pounds, and two ſureties in one thouſand each.' s.

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NOVELS.

ART. XXVII. *Ivan Czarowitz; or the Roſe without Prickles that Stings not.* A Tale: Written by her Imperial Majeſty. Tranſlated from the Ruſſian Language. 8vo. 29 pages. Robinſons. 1793.

'A TALE written by her Imperial Majeſty!'—Good! an excellent device to catch the public ear!

'Let but *an empreſs* own the happy lines,
How the wit brightens! How the ſtyle refines!'

This aſtoniſhing literary phenomenon, thus warranted genuine, is a moral allegorical tale, of which the outline is as follows:—The young czarowitz, or heir apparent, named Ivan, during the abſence of the czar and czarina his parents, is ſtolen from his guardians, by a neighbouring han or prince of the tartars. The han, having heard ſurpriſing reports of this child's talents, determines to put them to the trial, and ſends him out by himſelf into the fields to ſeek a flower, the roſe without prickles that ſtings not. The ſultana Felitza, after adviſing Ivan not to be diverted from the object of his purſuit by any enticements, ſends her ſon Raſſudock with him as his companion on the road.

The tale is naturally conceived, and told in ſimple language, and though it may not entitle the writer to a literary crown, muſt be allowed to be very well for *an empreſs.*

The tranſlation may on the whole, merit the character given it of elegant ſimplicity; but it would have been more elegant without ſuch ſcotch vulgariſms as, *juſt ſo*, and *I tired* of it.

ANECDOTES.

ART. XXVII. *Domeſtic Anecdotes of the French Nation, during the laſt Thirty Years. Indicative of the French Revolution.* 8vo. 444 pages. Price 7s. in boards. Kearſleys. 1794.

THIS work is offered to the public as the joint production of ſeveral perſons, who have united to collect materials reſpecting the domeſtic hiſtory of France for the laſt thirty years, in order to furniſh a clue for diſcovering the cauſe of the revolution. The authors profeſs not only to have examined the multifarious memoirs of the day, but to have been themſelves acquainted with the greater part of the anecdotes which they bring forward, and to have been able ſometimes to correct the notes they collected, and to add ſome original information. Their materials are ſaid to have been drawn from collections as copious as they were rare, and not from printed books only, but from manuſcript information. The particulars of theſe authorities are not always ſpecified, but the anecdotes are curious, and we ſee no reaſon to ſuſpect their authenticity.

The work opens with an account of the different ſects of french philoſophers, extracted from *Memoires ſecrets pour ſervir à l'hiſtoire de la republique des lettres.* Theſe were, the encyclopediſts, whoſe object was, by diſſipating the clouds which theology had hung over metaphyſics, to annihilate fanaticiſm and ſuperſtition; the economiſts, who chiefly directed their ſtudy to morals and practical politics; and the patriots, who, aſcending to the ſource of the laws, and conſtitution of governments, have undertaken to fix the great principles of adminiſtration. The portraits of the french philoſophers are more particularly ſketched in the following quotation.

P. 5.—'It is of late (1768) that there has ariſen a ſect of philoſophers in France, who with unparalleled audacity appear to employ a regular ſyſtem, to impart a fatal light to the minds of the people; to ſhake all belief, and to ſubvert religion by gradually ſapping its foundations. Some who are the light troops of the confederacy, point their ſarcaſm and irony, under ſignificant allegories, and ingenious fictions; with theſe agreeable compoſitions they cover with an indelible ridicule the miniſters of religion, its dogmas, its liturgy, and even it's *morality*. Others, more profound ſpeculators, in the full armour of erudition, and with an invulnerable metaphyſic preſent themſelves with an uncovered face, and attack it with open force; and exerting againſt it the moſt formidable arguments, not meeting with athlets worthy to wreſtle with them, they have unhappily remained victors in the field of battle. At the preſent moment, as this incredulous race conſider their labours to be advancing rapidly; as they wait for the gradual aid of time, till their light gaining every hour, ſhall totally diſſipate the night of prejudice, ignorance, and ſuperſtition, they attack their adverſaries in their laſt holds; they pretend to prove that *Politics ſtand in no need of the aid of Religion* for the ſupport and government of a kingdom. It is againſt this aſſertion, ſo ancient and ſo univerſal, and which the defenders of chriſtianity, for their final argument, puſhed to the extreme, that theſe philoſophers unite all their forces, and ſeem preparing a body of works, which are daily making their appearance in France. A treatiſe was publiſhed (in 1768) intitled, 'The Holy Contagion; or, The Natural Hiſtory of Superſtition.'

Superſtition." The reſult of this dangerous work, is, that fear was the origin of the different ſyſtems of religion; that they are all characteriſed by a ſuperſtitious melancholy, and ſiniſter genius, which can only make their ſectariſts hypocritical and gloomy, and render them cowardly citizens; that all religions were deſigned to ſerve the purpoſes of deſpotiſm, and yet tend to deſtroy it, whenever that deſpotiſm attempts to throw off the yoke of prieſtly ſervitude; that their morality is entirely foreign and oppoſite to that of nature, which alone can eſtabliſh and maintain ſociety. In a word, that all religions are in their eſſence, falſe, and intolerant, and that a ſovereign who would really conſult his own happineſs and that of his people, ſhould only ſtrengthen his throne by erecting it on the baſis of *liberty* and *truth*. Throughout the whole volume, there prevails a *republican* ſpirit; and antipathy againſt the ſacerdotal power. Its force of argument and vehemence of ſtyle muſt have attached readers, and perhaps it found too many admirers.'

An account is added of another ſimilar production, entitled, '*Letters to Eugenia*, or a preſervative againſt prejudices.' Of the manner in which publications in favour of infidelity were oppoſed by the clergy, the following account is given.

P. 27.—' The clergy had, ſince their great aſſembly in 1765, made a formidable collection of all the publications againſt religion, which were diffuſed throughout France. It was their firſt intention to undertake an elaborate refutation of theſe works; but either this was impoſſible for their number, or they judged that it might announce the impotence of their defence. They therefore, in 1775, to extricate themſelves from this dilemma, thought proper to ſubſtitute, inſtead of a ſolid and complete refutation, a kind of ſermon, or manifeſto againſt the incredulous. It bears for title,—" Advertiſement of the General Aſſembly of the Clergy of France, held at Paris by the permiſſion of the King, in 1775, to the faithful of this kingdom, on the advantages of the Chriſtian Religion, and the pernicious effects of Incredulity." This was preſented to his majeſty, by a deputation from the eccleſiaſtical corps; and afforded a fund of merriment to the philoſophers and unbelievers at Paris.

' To this advertiſement, the clergy added a condemnation of many anti-religious books, which had appeared ſince the laſt aſſembly, held in 1765. The liſt may gratify the curious—Le Chriſtianiſme devoilé—L'antiquité devoilée par ſes uſages—Le ſermon des cinquante—L'Examen important—La contagion ſacrée—L'Examen critique des anciens et nouveaux apologiſtes du chriſtianiſme—La lettre de Traſybule à Leucippe—Le ſyſteme de la nature—Le ſyſteme ſocial—Les queſtions ſur l'Encyclopedie—De l'homme—L'Hiſtoire critique de la vie de Jeſus Chriſt.—Le bon ſens.—L'Hiſtoire philoſophique et politique du commerce et des eſtabliſſemens dans les deux Indes, &c.

' Theſe books are condemned *in globo*, as containing falſe principles injurious to God, and his holy attributes; favouring or teaching atheiſm; full of the poiſon of materialiſm; annihilating morals; introducing a confuſion of vices and virtues, deſtructive of the peace of families; extinguiſhing thoſe ſentiments which unite the orders of ſociety; authoriſing paſſions and diſorders of every kind; tending to inſpire contempt for the holy writings; overturning their authority; aiming to deprive the church of the power it has received from Jeſus

Chriſt, and calumniating it's miniſters; adapted to make ſubjects revolt from their ſovereigns; to foment ſedition and troubles; deſtructive of all revelation; replete with ſarcaſms and outrages againſt our holy law, and the adorable perſon of Jeſus Chriſt, our Saviour, ſcandalous, raſh, impious, blaſphemous, and as offenſive to the divine Majeſty, as pernicious to the welfare of empires and ſociety.

'The abbé Raynal particularly attracted the notice of this body; he is here ſaid to be, "One of the moſt ſeditious writers among the modern unbelievers." *L'un des plus ſeditieux ecrivains parmi les incredules modernes.*

'The king received this addreſs in the moſt favourable manner, and appears to have been as juſtly alarmed as the clergy themſelves. The philoſophers ſaw and meditated; laughed, wrote, and at length remained maſters of the field. The lamentations of the eccleſiaſtical power, were the preludes of their approaching victory. The clergy every month, made *Auto da fés* of books; it is certain, that there were ſome, who lamented that the day was paſt when they might have *burnt men.*'

The following anecdote is intereſting, on account of the illuſtrious characters who appear in it.

P. 37.—'When Voltaire arrived at Paris, an interview took place between him and Franklin. After the firſt compliments, which by the way were more adulative than comported with the character of a briton, and above all of a ſtern republican, the doctor preſented his grandſon to Voltaire, in ſoliciting for him his *bleſſing*. The philoſopher of impiety, reliſhed the pleaſantry; and to render the farce compleat, he roſe from his chair, and with a patriarchal air, laid his hands on the head of the child, and ſolemnly pronounced, in a loud voice, theſe three words: GOD, LIBERTY, and TOLERATION. All the pious were ſhocked at the American, who, they ſaid, burleſqued religion in aſking the *bleſſing* of *Voltaire.*'

Under the head of *the Clergy*, anecdotes are related to expoſe the diſſolute character of the higher eccleſiaſtics; their pride and avarice, their oppreſſive treatment of the inferiour clergy, and their intolerant ſpirit; and in concluſion it is aſſerted, that one part of the french eccleſiaſtics was more corrupted than any branch of the government: they who compoſed this part enjoying enormous revenues, which they diſſipated in a lazy and effeminate opulence, being at court intriguers, at Paris libertines, and in their dioceſes oppreſſors.

P. 76.—'It is very certain that the higher claſs of the prelates poſſeſſing immoderate incomes, diſſipated them, like ſo many ſinful laics. Although their debauched manners were well known at Paris, the biſhops at leaſt endeavoured to conceal them, and to ſacrifice any thing rather than to be brought forward as actors on the public ſtage, by expoſing themſelves in a court of juſtice. Madame de Marignan, a lady of greater beauty than fortune, found an admirer in the ſieur Charlot, a chevalier of the order of St. Louis. This gentleman having inſinuated himſelf into her good graces, had been too premature in his affection, ſo that her indiſcretion appeared before the parſon had been employed. The lady was obliged to lie in ſecretly. Charlot from a lover became a traitor, and forſook the fruit of his own planting. She cited him in a court of law. The knight to draw himſelf out of this intricate affair, declared to the lieutenant de police, that he was ready

ready to pay his *ſhare* reſpecting the child; but that he was far from being the only father, and that he would prove the biſhop of Angers had, at leaſt, made a leg or an arm. The biſhop informed by the mother of the project of the ſieur Charlot, and alarmed at the public notoriety which this might occaſion, he took on himſelf, to ſilence all parties, the care of the mother, the grandmother, and the little one.'

This ſcandalous anecdote, and others of a ſimilar caſt, are relieved by the following contraſt.

P. 104.—'M. de la Motte d'Orleans, was a prelate of the moſt diſtinguiſhed merit, and the moſt exemplary life. Vice itſelf did homage to his virtues. When the concerns of the french clergy called him to Paris, he was accuſtomed to viſit the king at Verſailles. Louis XV. and the dauphin his ſon, when they heard he was in the antichamber, would come and ſeek him out in the throng of courtiers, and lead him into their apartment. After their converſation, which the princes prolonged as much as poſſible, the king himſelf would reconduct the prelate, and uſed to ſay, embracing him when he took leave; pray God for me, biſhop, for you are a ſaint on earth. To a piety truly angelick, and auſtere manners, this prelate joined a gaiety of mind and amenity of character, which won him all hearts. One day his purſe, which was truly that of the poor, being exhauſted, he learnt, that the intendant of Amiens, was to give a ſuperb ball to the ladies of the city; his induſtrious charity availed itſelf of that circumſtance to repleniſh it. Inſtead of retiring to reſt, at ten o'clock in the evening, he orders the horſes to his carriage, gets into it, and bids his ſervants drive to the hotel of the intendant. The ball was commenced when the biſhop arrived; at his ſight, the women, all ſuperbly dreſſed, fled on all ſides, to different parts of the hotel. To ſtop this diſarrangement, the intendant intreated the biſhop to ſtep into another apartment, to ſettle the matters which brought him there. I have no buſineſs to treat on, ſays the good man; I am eighty years of age, and have never ſeen a ball; I am come therefore to yours; ſo I beg you will reaſſemble the ladies. The diſperſed and aſtoniſhed troop are collected with trouble. At laſt they ſurround the biſhop, his gaiety encourages them, he is invited to dance: You dance ladies, ſays he, and I rejoice at it, but in the mean while, my poor are without bread, and drowned in tears. It is for thoſe who divert themſelves, to dry up their griefs; behold their purſe, ſays the worthy biſhop, you ſee it is empty. We will fill it, my lord, reply the ladies, but on condition that you dance. Willingly cries the prelate. The collection goes round, and the ſubſcriptions were conſiderable: the biſhop is ſummoned to the dance. It is true, ſays he, that I have promiſed, but I forgot to tell you, that there are two days in the week that I cannot dance, let me ſee what day are we? Tueſday my lord. Sure! I am very ſorry, but that is preciſely one of my excepted days, I muſt therefore put off my engagement, but purſue yours, and I wiſh you good night.'

The refined intrigue, fantaſtic levity, and diſregard both to decency and humanity of the late *court* of France, are next exhibited, in a variety of anecdotes, of which the following is a ſpecimen.

P. 142.—'In 1780, the following anecdote made a great noiſe. The prince de L——ſc (whoſe name does not honourably occur in the hiſtory of the revolution) with ſeveral noblemen and ladies, was re-

turning from the country in the evening, in a coach and ſix. As they paſſed the Rue St. Antoine, the hoſt was going to a dying perſon. The poſtillion ſtopt his horſes, but the coachman, encouraged by the prince and his noble companions, whipped them, and diſperſed the holy retinue. The prieſt, whoſe office was to ring the bell, was an old feeble man, who had that day paid fourteen ſimilar viſits, and was ſoon overturned and wounded. This was a ſubject of loud mirth for the gay young courtiers. The populace burning with indignation at this public offence of decency and humanity, purſued the coach, and would certainly have avenged the injury; the prince only eſcaped by the fleetneſs of his horſes.

'The wounded old prieſt was carried to his bed. The eccleſiaſtics of the pariſh aſſemble, and in an addreſs to their curé, demand an immediate recourſe to the archbiſhop, and at the ſame time a complaint of the ſacrilegious crime. The curé, having taken information of the criminals, and finding them to be ſuch powerful perſons, a long time refuſed performing his duty. The counteſs de B——e, mother to the prince, is at length informed of the affair; ſhe immediately ſilenced all parties, by an annuity to the prieſt, and before the police could take cognizance of this diſgraceful behaviour, ſhe deſired that the prince ſhould himſelf apologiſe for his conduct; but this was *refuſed*. This, for ſome time, afforded a topic of converſation to the pariſians. The populace murmured, and could only blame the diſhonorable weakneſs of the curé, who permitted a public tranſaction of ſo ſhameful a nature not to be expiated by a public puniſhment. The philoſophers themſelves were not ſilent; they not only felt a horror at the barbarity of the action, but they exacted, though vainly, that a ſtriking example of juſtice, ſhould reſtrain the *Great* who were ever inſulting the nation by their pride and wantonneſs remaining unchaſtiſed.

'It was in vain that the nation murmured, and the philoſophers declaimed; the prince de L——ſc was *grand ecuyer de France*. For ſuch an officer to overturn the hoſt, and break an old man's limb, could not be a crime. Let us remember, that this prince, in the Thuilleries, on the 14th of july, 1789, had not then loſt the ſame imperious inhumanity; with a ſtroke from his ſabre he maſſacred an unfortunate decrepid old man.'

The characters of the miniſters Turgot, Necker, and Calonne, are next briefly ſketched and illuſtrated by anecdotes. The unwearied vigilance, which the government exerted, to ſuppreſs publications that touched them in the remoteſt degree, appears in what follows. P. 209.

'A declaration of the king, made 28th march, 1764, prohibits all works on the ſubject of finance. An authority ſo great, employed on this occaſion, evidently ſhews, that the government conſidered it as dangerous to inform the public concerning their true ſtate. It certainly proves, that liberty was utterly extinct in France, and that the moſt terrible deſpotiſm had taken place, ſince it had placed its talons on the preſſes of the kingdom, with the minuteſt vigilance. It not only ſeized on what had been printed, but prohibited what they ſhould not write on. The declaration was no ſooner made public, than all the minions of the police were buſy at ranſacking the bookſellers ſhops.

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'There were not wanting at this moment, men of a daring ſpirit not inattentive to the reigning deſpotiſm, and the miniſterial abuſe of power. It is probable that ſome of theſe anonymous perſons are now ſeated in the convention. In 1763, ſeveral papers were found paſted up in various parts of Grenoble, the capital of Dauphiny, which bore the following addreſs. The remonſtrances of their parliament were diſtinguiſhed by their boldneſs.—"O FRANCE! O nation baſe and ſervile! In contemning the laws, thy miniſters raviſh thy wealth to form chains for thee. And wilt though patiently ſuffer it, unhappy people?"

This chapter contains many examples of the luxury and corruption of the miniſters of France and their dependants, and concludes with the following extract of a letter dated 1780. P. 247.

"I have no doubt that the french are attached to their ſovereign; but you are ill adviſed in what paſſes in the interior of France, as well as of the diſpoſitions of thoſe who reſide in the country, whoſe ignorance is not ſuch as you ſuppoſe. I have frequently travelled throughout the kingdom, and have been aſtoniſhed at the enlightened ſtate of the people. *It is not with the* king *that they are diſſatisfied, but with his* miniſters; they ſee with indignation the deſpotiſm exerciſed by them under the name of the monarch. I was ſurpriſed to find in the ſuburbs and villages the loweſt people who were perfectly inſtructed of the american revolution, and the cauſes which occaſioned it. The inhabitants of cities, ſtill more enlightened, are for the greater part republicans; it is above all in commercial towns that the ſpirit of independence manifeſts itſelf moſt: you form no conception of the freedom with which they ſpeak, and of the manner in which they cenſure all the operations of the government. They are highly incenſed at the prerogatives accorded to the nobility, and clergy, of that croud of privileges which theſe two orders enjoy, as well as all thoſe who purchaſe titulary offices, which exempt them from contributing to the wants of the ſtate."

National levity is the next topic; a topic fertile in anecdote; we muſt confine ourſelves to two or three ſhort extracts. P. 265.

'In 1786, reigned the mania of buttons; they not only wore them of an enormous ſize, as large as crown pieces, but they painted on them miniatures, and other pictures; ſo that a ſet of buttons was often valued at an incredible price. Some of theſe petit maitres, wore the modeſt medals of the twelve Ceſars; others, antique ſtatues; and others, the metamorphoſes of Ovid. At the Palais Royal, a cynic was ſeen, who impudently wore on his buttons, above thirty figures from Aretin, ſo that every modeſt woman (if there was a modeſt woman in Paris) muſt have been obliged to turn away from this eccentric libertine. The young men, imitated the romantic fancy of the ancient knights of chivalry, and wore on their buttons the cypher of their miſtreſs; and the pariſian wits, exerciſed their puny talents by forming with the letters of the alphabet, inſipid rebuſſes. In a word, the manufacture of buttons was a work of imagination; which wonderfully diſplayed the genius of the artiſt, and the

purchaſer, and which offered an inexhauſtible ſource for converſation.

'To this faſhionable extravagance ſucceeded in the ſame year, that of the waiſtcoats. Theſe became a capital object of luxury in dreſs. They had them by dozens, and by hundreds; as they had ſhirts. They exhibited the fancy of the wearer, by their fine paintings, and they were enriched by the moſt coſtly ornaments. Among the variety of ſubjects they offered to the eye, a number of amorous and comic ſcenes were drawn; vine-gatherers, hunters, &c. ornamented the cheſts of the *elegans*; and over the belly of an effeminate trifler was ſeen a regiment of cavalry. One of theſe amateurs, delighted with finer fancies, had a dozen of theſe waiſtcoats painted, to repreſent the fineſt ſcenes in *Richard Cœur de Lion*, and the reigning operas of the day; that his wardrobe might become a learned repoſitory of the drama, and perpetuate its happieſt ſcenes.'

We add, by way of contraſt, the ſerious concluſion of this amuſing chapter. P. 307.

'The french nation gradually appropriated ſomething of the energy of the britiſh character. They firſt imitated our faſhions, and at length adopted our manners, and even our government. This change was viſible ſo far back as the year 1783. The petit maitres, and coxcomb abbés, were metamorphoſed into reaſonable beings. There were no more, any of thoſe frivolous converſations, where the faſhions, theatres, intrigues of court, and ſeparations of love, formed the only topics. Theſe pretty nothings, were followed by ſenſible converſations; they only talked of the revolution of America, liberty, equality, the abuſe of miniſterial power; reſtraining deſpotiſm; and the forming a conſtitution drawn from thoſe of the americans, and our nation. Satirical ſongs appeared no more; the errors of a miniſter, or a general, were not now put into vaudevilles; but they *reaſoned* on every thing; they converſed and meditated on the *conſtitution*. The french were formerly too little inſtructed; they were now, perhaps, too *ſuddenly inſtructed*. The *women* particularly were foremoſt, in exulting on the revolution of America. They were ſolicitous, they uſed to ſay, to propagate the new principle of government. In a word, to cloſe our reflections by anecdote, a faſhionable beauty addreſſed herſelf to a gentleman, in theſe words: "The empire which our ſex has ever enjoyed over your's, ſhall ſerve for the future to teach you to ſhake off the chains of deſpotiſm, that you may wear no other than our own."

Further inſtances are given of french frivolity, as well as of groſs depravity of morals, in a chapter on theatres and actors; but this we muſt paſs over, to take ſome notice of the chapter on literary perſecution, which affords convincing proofs, that, as the author remarks, nothing obtains it's end leſs, than a government attacking the freedom of the preſs. This chapter relates the perſecution of Marmontel for his Beliſarius, and his ſubſequent triumph, and communicates the following particulars relative to the celebrated work of the abbé Raynal. P. 360.

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'The parliament of Paris, who in 1781, appears entirely devoted to the court, and careleſs of the cauſe of the people, reſolved to prove its exiſtence by a ſtriking inſtance of its ſovereign authority over thoſe objects which were ſubmitted to its cognizance. In june of that year, it ordered an *auto da fé* to be made on the new edition in ten volumes of the *Hiſtoire philoſophique et politique des Etabliſſemens Européens dans les deux Indes, par l'Abbé Raynal.* According to their barbarous law diction, it was ſaid, *The court having heard the report, &c. has condemned this work to be torn and burned as impious, blaſphemous, ſeditious, and tending to make the people riſe againſt the ſovereign authority, and to overturn the fundamental principles of civil order.* It was alſo ordered, that the perſon of Raynal ſhould be ſeized; it was kind of them, that he was not condemned to ſhare the fate of his book: the abbé eſcaped to Berlin, where he was moſt favourably received.

'This celebrated work of the abbé Raynal has too much intrinſic merit to have wanted ſuch a factitious incitement as a decree of the parliament of Paris, to have become popular. But to ſuch a cauſe many works of mediocrity have been indebted for their ephemeral reputation. To burn a book was the moſt favourable advertiſement; and it is ſomewhat aſtoniſhing that our areopagiſts were not yet convinced, after the experience of a century, of the inutility of ſuch decrees, which aſſiſted the ſale, rather than hurt the condemned work. Many in conſequence of ſuch edicts became readers; and middling productions obtained notice, which would not have been known had it not been for the denunciations of the avocats generaux, and the honour of being burned by the hangman. Rouſſeau very juſtly obſerved, when one of his eloquent treatiſes experienced the ſame fate, *bruler n'eſt pas repondre*; burning is not anſwering.

'A curious anecdote is given concerning this work, and which rather tends to prove that the parliament did not ſo much exert themſelves as that they were excited to this condemnation by ſuperior orders. It ſeems that an enemy of Raynal had one of the volumes bound, and ſo ingeniouſly contrived as to open directly at the paſſages which might prove moſt offenſive to the king. The volume was placed on his table. His majeſty did not fail to obſerve them, and immediately ſent for the keeper of the ſeals, whom he ſeverely reproached for ſuffering ſuch works to enter into France. His majeſty alſo added, that he was ſurpriſed that men ſo religious as himſelf and M. de Vergennes ſhould countenance ſuch publications by their ſubſcriptions. The keeper of the ſeals haſtened directly to the ſecretary for foreign affairs. He wrote to the republic of Geneva (then entirely devoted to the french court) ſolliciting the prohibition of the work. The parliament of Paris received an injunction to fulminate with their magiſterial power; and to conclude the formidable farce, the Sorbonne employed itſelf in condemning it theologically. Raynal, however, is yet living, and the eloquence of his compoſitions will exiſt with the language. But the parliament, the Sorbonne, and Lewis XVI. are no more.'

Three chapters are added of anecdotes to illuſtrate the characters of Lewis xv, Lewis xvi, and the late queen; but we have already extended our extracts to a conſiderable length: and wiſh to excite rather than to exhauſt our readers curioſity with reſpect to this amuſing and intereſting work.

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## THEOLOGY.

ART. XXVIII. *The Age of Infidelity: in Anſwer to Thomas Paine's Age of Reaſon.* By a Layman. 8vo. 76 Pages. Price 1s. 6d. Button. 1794.

THIS reply to Mr. Paine is divided into two parts; the firſt containing a ſketch of the evidences of chriſtianity; the ſecond a review of Mr. Paine's objections. Of the former it is unneceſſary to give an abſtract. It contains a general view of the evidence of revelation drawn from the character of the writers of the ſcripture, from the prophecies, moral character, doctrines, and miracles of Jeſus, and from the rapid progreſs, and the moral influence of chriſtianity; but ſtated rather in a looſe and popular, than in a ſtrictly argumentative way.

To Mr. Paine's objections againſt *any* revelation, it is replied, that revelation may be communicated through the medium of a ſecond perſon of eſtabliſhed veracity, provided he produces ſatisfactory credentials of prophecies and miracles, as was done by Moſes, and by Jeſus Chriſt. In anſwer to Mr. Paine's objections againſt the chriſtian revelation, this writer diſtinctly examines his remarks on the Old and New Teſtament. The account of the creation, &c. is ſuppoſed to have been received by Moſes from heaven, during his reſidence for forty days upon the mount. The moſaic coſmogony is aſſerted to be, in compariſon with the wretched and unintelligible reveries of the heathen philoſophers, as light to chaos. The author underſtands this account of the origin of the world, to be only a deſcription of the formation of the ſolar ſyſtem, and thus underſtood, he conceives it to be perfectly conſiſtent with modern diſcoveries in aſtronomy.

The hiſtory of the fall our author judges it unneceſſary and dangerous to interpret allegorically; and he maintains, that nothing can be more probable or rational, than this account. He overlooks, however, many difficulties, which confeſſedly hang upon the literal interpretation of this ſtory, and refers to former writers for the proof, that the Pentateuch was written by Moſes. The iſraelites, it is remarked, had more than the bare word of Moſes for his divine authority, the delivery of the law being attended with many miraculous circumſtances. With reſpect to the reſt of the Old Teſtament, the author contents himſelf with dropping a few general hints, which, for want of fuller illuſtration and confirmation, caſt little new light upon the ſubject. In anſwer to the obſervation, that the term prophet meant originally a poet or muſician, the author declares, that having examined every text, in which this term has been ſup-

poſed to have this meaning, he is convinced, that it includes the idea of inſpiration, real or pretended.

Paſſing on to the New Teſtament, the writer vindicates the literal interpretation of the hiſtory of Our Saviour's temptation, and finds nothing in it, that a wiſe man needs be aſhamed of believing; but appears to be unacquainted with the much more ſatisfactory explanation of the ſtory, on the ſuppoſition, that the whole paſſed in the mind of Jeſus, as a viſion. To the objection againſt the reality of Chriſt's reſurrection, that he was ſeen only by his diſciples, the following reply is offered.

P. 61. 'Suppoſing for a moment, that God were pleaſed to make a divine revelation of his will to mortals, or to require our aſſent to a ſeries of hiſtorical facts, it is certainly very becoming for ſuch creatures as we are to dictate, *à priori*, the kind and degree of evidence on which we chuſe to believe them! Admitting, however, that Jeſus Chriſt had aroſe and aſcended in the ſight of all Jeruſalem, let us ſee what better evidence would this have afforded us of the fact. All the inhabitants of Jeruſalem are long ſince dead; that they did ſee it therefore, we could not poſſibly have any other evidence than that of a few hiſtorians of thoſe ages, and theſe hiſtorians would lay open to the ſame cavils and objections as the evangelical writers. Mr. P. would ſtill tell us that it reſted upon the credit of eight or nine, (perhaps not ſo many) witneſſes who ſay they ſaw it, and that the reſt of the inhabitants ſaw it, whence "all the reſt of the world are called upon to believe it." And if he could meet with but one unbelieving *Thomas*, who being abſent from Jeruſalem, happened not to ſee it, he would add "Thomas did not believe the reſurrection; and as they ſay, would not believe, without having ocular and manual demonſtration himſelf. *So neither will I*; and the reaſon is equally as good for me, and for every other perſon, as for Thomas." So that the objection to the ſmall number of witneſſes of this event is reduced to a mere cavil, for if "ocular and manual demonſtration" be *neceſſary*, then *no* hiſtoric evidence can be ſufficient.'

That Mr. Paine ſhould admit the evidence of the jews, whoſe anceſtors crucified Chriſt, againſt his divine authority, and at the ſame time reject their teſtimony in favour of the miracles of Moſes, is judged unreaſonable. For a reconciliation of the apparently different accounts of the reſurrection, the reader is referred to the maſterly treatiſes of Gilbert Weſt, and Ditton; and he is reminded, that neither of them was a clergyman, or wrote for intereſt.

On the ſubject of *myſteries*, this writer does not ſurrender to the enemies of revelation the peculiar myſteries of chriſtianity, but retains the doctrine of the trinity, and other orthodox tenets; not thinking it worthy any exertions, to defend a ſyſtem of chriſtianity reduced to the ſtandard of natural religion, and mere morality. Whether ſuch a pertinacious adherence to points, which furniſh infidels with ſome of their moſt powerful weapons of hoſtility, will be ſerviceable to the cauſe of chriſtianity, may perhaps be reaſonably queſtioned.

Upon

Upon the objection of improbability of miracles, the only conſideration of any moment, ſuggeſted in this reply, is, that Jeſus being, as Mr. Paine admits, a virtuous and amiable man, who preached excellent morality, it is wholly inconſiſtent with this character to ſuppoſe, that his miracles were only tricks to impoſe on vulgar credulity.

This Anſwer to the Age of Reaſon, though doubtleſs well intended, in many reſpects falls ſhort of what might be expected and wiſhed on ſo important a ſubject, in reply to a writer who poſſeſſes ſuch popular talents as Mr. Paine.

ART. XXIX. *Sermons on ſome of the principal Doctrines of the Chriſtian Religion, with practical Inferences and Improvements.* By Edward Stillingfleet, M. A. Chaplain to the Right Honourable William, Earl of Dartmouth, and late Miniſter of Weſt Bromwich, Staffordſhire. 8vo. 431 pages. Price 5s. ſewed. York, Peacock: London, Rivingtons. 1794.

THOSE theological tenets, which have been hitherto commonly received as the peculiar doctrines of chriſtianity, are almoſt excluſively the ſubjects inſiſted upon in theſe ſermons. They are not treated in the way of logical argumentation, or biblical criticiſm, but in that of popular illuſtration, and practical improvement. The fallen ſtate of man, the weakneſs of human reaſon, the vicarious ſufferings and atonement of Chriſt, the neceſſity of the ſanctifying and regenerating influences of the holy ſpirit, are this preacher's favourite topics, upon which he expatiates in plain and eaſy language, with frequent quotations from ſcripture. The author's zeal for what he deems the truth of the goſpel does not, however, lead him to neglect the enforcement of it's duties. He conſiders theſe doctrines as moſt friendly to morality, and moſt conducive to true peace and comfort of mind; and accordingly directs his hearers to the practical uſe of them, in the concluſion of his theoretical ſermons, and ſometimes makes chriſtian obedience the entire ſubject of his diſcourſe. Even upon controverted points, though his opinions appear to be orthodox, he expreſſes himſelf with caution, and often in ſcriptural language. On the ſubject of the trinity he makes uſe of ſuch general terms as might ſuit any ſyſtem.

'God,' ſays he, 'repreſents himſelf to us in the holy ſcriptures under the *names* and *characters* of father, ſon, and holy ghoſt, and each is ſpoken of as God.'—Afterwards, 'God has been pleaſed to reveal himſelf to us, in his holy word, as an eternal, almighty, all-wiſe, and good creator and governor of the world, who has particularly manifeſted his love to us, as father, ſon, and holy ghoſt, in the glorious work of redemption.' And ſpeaking of the Jehovah of the Old Teſtament as the only true ſelf-exiſtent God, he ſays, 'In the New Teſtament diſpenſation, the people of God are deſcribed as thoſe who are admitted into covenant with the ſame God, only under a different *name*, viz. father, ſon, and holy ghoſt.' From this brief account, our readers will know what to expect from theſe ſermons, without further extracts. The ſubjects are, the different effects of the preaching of the croſs; the nature and ſpiritual worſhip of God; the poor and contrite ſpirit bleſſed; Jeſus Chriſt the only foundation of

man's ſalvation; the excellency of the knowledge of Jeſus Chriſt; Chriſt our ſpiritual phyſician; the names and titles of Chriſt; the brazen ſerpent a type of Chriſt crucified; the victory over death through Jeſus Chriſt; the aſcenſion and kingly power of Chriſt; the promiſe of the holy ghoſt fulfilled; conformity to the death and reſurrection of Chriſt; the feaſt of the chriſtian paſſover; what it is to be born again, and the neceſſity of it; the way and duty of keeping a conſcience void of offence; chriſtians to ſhow forth an exemplary converſation; St. Peter's character and conduct conſidered; Paul's diſcourſe before Felix conſidered; the certainty and nature of a reſt to the people of God; the hope of eternal glory, an encouragement to preſs on to it.

ART. XXX. *A Sermon preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thurſday, May 16, 1793.* By the Rev. Griffith Griffith, M. A. Rector of St. Mary le Bow, London, and domeſtic Chaplain to His Grace the Archbiſhop of Canterbury. To which are added, Liſts of the Nobility, Clergy, and Gentry, who have been Stewards for the Feaſts of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniverſary Meetings, ſince the Year 1721. 4to. 25 pages. Price 1s. Rivingtons. 1794.

AFTER the numerous ſermons which have been publiſhed on the occaſion of anniverſary meetings of the ſons of the clergy, it would be unreaſonable to expect much new matter in this diſcourſe. The general arguments for charity have been ſo often repeated, and the particular claims of the objects of this charity have been ſo often ſtated, that novelty muſt give way to propriety, and the preacher muſt be ſatisfied to repeat old arguments with perſpicuity and energy. This praiſe is due to the preſent diſcourſe; and the writer has beſides the merit of introducing a conſideration in favour of the charity, drawn from the times. When the national benevolence has ariſen to ſuch a pitch in the cauſe of a foreign clergy, he very juſtly concludes, that it may be expected to regard it's own clergy with peculiar concern.

ART. XXXI. *A Sermon preached before the honourable Houſe of Commons, at St. Margaret's, Weſtminſter, on Thurſday, January 30, 1794: Being the Day appointed to be obſerved as the Day of the Martyrdom of King Charles I.* By the Rev. Thomas Hay, A. M. Chaplain to the Houſe of Commons. 4to. 30 pages. Price 1s. Watts. 1794.

A GENERAL review is in this ſermon taken of the civil diſſentions of the laſt century, in order to deduce from them a warning to the preſent times. The calamities of that period are exhibited as an inſtructive leſſon on the danger of fanatical intemperance; and the recent events in France are repreſented as affording a melancholy example of the ſtill more lamentable effects of irreligion. Whence is inferred, in concluſion, the indiſpenſable neceſſity of true religion to the ſupport of civil government and ſocial order. Without determining the degree of accuracy with which facts are here ſtated, the propriety of the general concluſion drawn from them may be readily admitted. And it would

would be injuſtice to the author not to add, that the diſcourſe is elegantly written.

ART. XXXII. *A Diſcourſe on the Duty of making a Teſtament.* By Samuel Charters, D. D. Miniſter of Wilton. 8vo. 106 pages. Price 1s. Longman. 1794.

IT is ſo material a point both of prudence and benevolence, in thoſe who have any property at their diſpoſal, to bequeath it judiciouſly, and ſuch ſerious inconveniences have frequently ariſen from neglects of this kind, that the making of a teſtament may be very properly regarded as a duty, and inſiſted upon as a diſtinct ſubject of pulpit addreſs. In this diſcourſe the reaſons for performing without delay this debt of juſtice and kindneſs to ſurviving relatives or friends are particularly illuſtrated, and many very uſeful hints are given, concerning the things which ought to be attended to in making a will. After the entire diſcharge of all equitable claims upon a man's property, the author recommends a juſt and reaſonable diſtribution of what remains, without following the common practice of preferring ſons to daughters, or indulging partialities. The law of entails he entirely diſapproves. In the following obſervations on this ſubject, the reader will have a ſpecimen of the plain good ſenſe with which this ſermon is written: P. 86.

'The right of naming an heir was properly enforced: that right was extended to the naming a ſubſtitute in caſe the bequeſt was not accepted, and a ſucceſſor, if his heir ſhould die before the age of manhood: it gradually extended further, till the law of entail was formed. This law ſtretches the principle of teſtamentary ſucceſſion beyond its limit, by giving to the teſtator power over perſons for whom he cannot be ſuppoſed to entertain affection, and who can as little be ſuppoſed to entertain for him any affectionate remembrance: the idea of perpetuity at which it graſps is ill ſuited to the mutability of human things, things which from their nature ought to be mutable and free. At the firſt, the will of a dying man was too little reſpected; at the laſt it was reſpected too much. The law of entail, as it exiſts in our own country, is conſidered by wiſe men as hurtful to the public, by obſtructing thoſe improvements which multiply the neceſſaries of life: hurtful to commerce, by placing land without the reach of a merchant: hurtful to the poſſeſſor, by depriving him of the uſe for which an eſtate is chiefly deſirable to a parent: hurtful to the younger children of a family, by rendering them unable to dig, and aſhamed to beg: hurtful to natural affection, by rendering the father jealous of his firſt-born ſon, and the ſon diſreſpectful: while the heirs of choice are loving and beloved: hurtful to the human heart, by flattering a prepoſterous vanity, and immolating to the idol *family pride*, very coſtly ſacrifices: finally, as hurtful to juſtice (which the legiſlature ought above all things to protect,) by cutting off the claims of creditors when an heir of entail dies.

An heir of entail, in making his teſtament, ſhould correct, as much as in him lies, the error of the law; firſt, by enſuring the payment of his debt: ſecondly, by doing all for his younger children that a law ſo inauſpicious to them allows; thirdly, by inſinuating into their hearts brotherly love, which may hereafter prove a ſtay, when they deſcend from the dignity and affluence of their father's houſe.'

Excellent

Excellent advice is given on the ſubject of leaving legacies to the poor; and an example is mentioned of a clergyman, who inſtituted a ſchool in his own pariſh for the inſtruction of children, upon which the author pointedly remarks: P. 66.

'He is celebrated on his tomb as an orthodox divine, and a rigid diſciplinarian. The praiſe of orthodoxy and of rigid diſcipline is mutable and mortal, it will paſs away with the tomb which records it: opinions about diſcipline alſo change; the meaning of *orthodoxy* varies with the country and with the age; but the praiſe of charity is immutable and immortal: charity is amiable in every country and in every age, it meets approbation in every heart, it endureth for ever.'

ART. XXXIII. *A Sermon on a Future State, combating the Opinion that "Death is eternal Sleep." Preached at the Magdalen Aſylum, Leeſon-ſtreet, Dublin.* By Gilbert Auſtin, A. M. Chaplain of the Magdalen Aſylum. 8vo. 36 pages. Price 1s. Dublin. 1794.

THE laudable object of this diſcourſe being to counteract the gloomy opinion, embraced by many who do not admit the authority of revelation, that death is an eternal ſleep, the author judiciouſly directs his attention principally to thoſe arguments for a future ſtate, which reaſon is capable of deducing from the nature and condition of man. The topics on which the writer inſiſts are, that, without the belief of a future ſtate, the government of God appears chargeable with great defect and abſurdity; that our intellectual ſtate in this world is imperfect, and has a ſtrong tendency towards completion in another life; that there is an eſſential difference between the rational and the brute creation in the capacity of perpetual improvement; that a conſciouſneſs of moral deſert, and of reſponſibility to the author of our being, which is peculiar to man, indicate future reward or puniſhment; and that man poſſeſſes a power of looking forward into futurity, and a natural propenſity to direct his attention towards the future, and a ſtrong deſire of future happineſs. Theſe arguments are opened at large, and forcibly urged, in the form of popular addreſs; and the whole is concluded, by a general confirmation of the doctrine from the authority of revelation.

ART. XXXIV. *Mary Magdalene. A Sermon, preached in the Chapel of the Magdalene Hoſpital, Blackfriars Road, on Sunday Evening, March 23, 1794.* By the Rev. William Williams, B. A. of Worceſter College, Oxford, Curate of High Wycombe, Bucks. 8vo. 22 pages. Price 1s. Rivingtons. 1794.

A FLIMSY piece of popular oratory, which, delivered from the pulpit with the due accompaniments of tone and action, might be very well adapted to make a momentary impreſſion upon an audience; but which exhibited to the eye from the preſs loſes a great part of it's effect, and muſt not be ſeverely brought to the teſt of critical examination.

ART. XXXV. *Equality conſidered and recommended. In a Sermon preached at St. George's, Hanover-ſquare, April the 6th, 1794.* By James Scott, D. D. late Fellow of Trinity College, Cambridge. 4to. 15 pages. Price 1s. Debrett.

THE

THE equality recommended in this diſcourſe is neither that which conſiſts in an equal diſtribution of property, of which none but viſionaries can dream; nor that which reſpects the free and equal enjoyment of civil rights, to which the pooreſt man has an undoubted right; but that very imperfect kind, which is conſiſtent with, and riſes out of great inequality in rank and fortune,—that univerſal claim which the poor have upon the bounty of the rich. A claim, which muſt be much better regarded than it is at preſent, before it can be ſaid, with any plauſible appearance of the truth, that the poor, having nothing, yet poſſeſs all things; and the rich, though poſſeſſing all things, have nothing ſuperfluous.—In drawing the picture here exhibited of the contraſted conditions of the poor in France and in England, fancy and prejudice appear to have had more concern, than an impartial obſervation of the real ſtate of ſociety in the two countries.

ART. XXXVI. *The Immutability of God, and the Trials of Chriſt's Miniſtry; repreſented in two Sermons, preached at Eſſex Chapel, in the Strand, March* 30, *and April* 6, 1794. By Joſhua Toulmin, A.M. Publiſhed at earneſt Requeſt. 8vo. 49 pages. Price 1s. Johnſon. 1794.

THESE two diſcourſes are, like all this writer's productions, judicious and ſolid in ſentiment, plain and unaffected in language. The firſt eſtabliſhes and illuſtrates the important doctrine of the immutability of the divine nature, and in the concluſion, applies it as a topic of conſolation to the ordinary viciſſitudes of human life, and to the changes which are at preſent taking place in the world.

In the ſecond ſermon are diſtinctly deſcribed the ſevere trials which Chriſt underwent in executing his miniſtry, through the poverty of his condition, and the meanneſs of his birth; through the abuſe and calumny which were poured upon him; through the ſnares which were laid for him by inſidious queſtions; through the acts of violence with which he was attacked; and laſtly, in conſequence of the inefficacy and unſucceſsfulneſs of his labours.

In drawing up this diſcourſe ſome months before it was preached, the author acknowledges, that he had in his eye, beſide ſimilar inſtances, the treatment which Dr. Prieſtley has received, and which has at laſt induced him to leave his native country.

ART. XXXVII. *A Sermon on the Nature and Obligation of Faith in the Myſteries of Revealed Religion: Preached in the Pariſh Church of Tadcaſter, on Trinity Sunday,* 1792. 12mo. 20 pages. Price 3d. Cadell.

THIS ſhort diſcourſe, we apprehend, will contribute very little towards eſtabliſhing the faith of believers, and much leſs towards the converſion of heretics and infidels. It declaims againſt the preſumption of reaſoning pride, and inculcates the implicit belief of myſtery; but it neither informs the inquirer what he is to believe, nor upon what grounds. The doctrine of the trinity in unity is inſiſted upon as one of the myſteries of religion; but we are neither told what the propoſition is to which we are to aſſent, nor is a ſingle proof of the truth of the doctrine adduced, except the text of the *three witneſſes*, which the writer quotes as the word of the God of truth, without taking any notice of the ſtrong objections which have been brought againſt it's authenticity.

ART.

ART. XXXVIII. *A Funeral Sermon, on the Death of Mr. I. I. jun. preached at Bentinck Chapel, St. Mary le-Bone, on Sunday Evening, February the 23d, 1794; and publiſhed at the Requeſt of the Congregation.* By Baſil Woodd, M. A. Miniſter of Bentinck Chapel, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Hon. the Earl of Leiceſter. 8vo. 34 pages. Price 1s. Watts. 1794.

THE occaſion, on which this ſermon was delivered, was the death of a young man, who, having been pious in early youth, afterwards fell into vicious courſes, which ſhortened his days; but at laſt died, as the author hopes, a true penitent. The particulars of his contrition are related in the diſcourſe; and a ſerious and affectionate addreſs, grounded on this fact, is made to the audience, on the advantage of early piety, the danger of forſaking religion, the deceitful appearance of earthly happineſs, and the nature and neceſſity of repentance. The ſentiments and language would by many be called methodiſtical: but they are ſuch as are well adapted to make a ſtrong impreſſion upon the minds of the common people. Perhaps, however, the general effect of a diſcourſe of this kind may be, to give too much encouragement to a preſumptuous reliance on a death-bed repentance.

*Faſt Sermons.*

ART. XXXIX. *A Sermon, preached February 28, 1794. Being the Day appointed for a General Faſt.* By J. Brand, CL. M. A. 4to. 25 pages. Price 1s. Clarke. 1794.

THE proper title for this diſcourſe, which in length and variety of matter far exceeds the ordinary limits of a faſt ſermon, would be An hiſtorical declamation againſt freedom. After the uſual picture of french anarchy, ferocity, and atheiſm, and the uſual caveat againſt the admiſſion of french principles into this country, the preacher, having gratuitouſly enough conſtrued his text, '*If thou hadſt known, even thou at leaſt,*' &c. into a lamentation over the fatal conſequences of a fanatical perverſion of the principles of freedom, enters into a long detail of the cauſes which led to the deſtruction of Jeruſalem, in a ſeries of extracts from Joſephus; or rather in an artful application of the terms *fanaticiſm of liberty, anarchy, political enthuſiaſm, deluding faſcination, innovation, ſedition, democracy*, and the like, to the events related by that hiſtorian. This narrative is ſo ingeniouſly ſtated, that the reader might at the firſt glance imagine, that the roman conquerors were generous neighbours and friends of the jewiſh ſtate, who kindly interfered to put an end to it's internal anarchy.

In the argumentative part of the diſcourſe, Mr. B. endeavours to prove, that, whenever the people reſume the delegated authority which has been abuſed, they will lodge it again in the hands of ignorant and unqualified men, who will employ it in ſubſerviency to relentleſs and atrocious paſſions, and to fatal ends; and a ſupercilious and ferocious barbariſm will take the place of enlightened and cultivated ſociety. On the ſubject of *equality*, he ſophiſtically converts the idea of equality of right to property, into a right to equality of property; and then combats the latter as the great object of popular reformers, and moſt ingeniouſly accuſes thoſe, who plead for equal rights, of deliberately encouraging a plan of general plunder.

Mr.

Mr. B. then, after a few preliminary remarks in vindication of political preaching, proceeds to ſtate the ſcripture grounds of ſubjection to civil authority; from which he concludes, that all reſiſtance to power legally exerciſed is a crime, to which is annexed the penalties of damnation. He concludes with ſome obſervations of too general a nature to admit of much diſpute, but of little conſequence to the main driſt of the piece, concerning the tendency of diſſolute principles and manners, and particularly of impiety, to introduce public diſcord and calamity. The diſcourſe exhibits a variety and compaſs of thought, and a command of language, conſiderably above the general level of political ſermons; but it's general tendency is to encourage a tame and ſlaviſh ſubmiſſion to arbitrary power.

ART. XL. *A Sermon preached in the Pariſh Church of St. James, Weſtminſter, Feb.* 28, 1794, *being the Day appointed by his Majeſty's Proclamation for a General Faſt, on Occaſion of the preſent War.* By William Parker, D. D. F. R. S. Chaplain in Ordinary to his Majeſty, Rector of the ſaid Pariſh. 4to. 20 pages. Price 1s. Stockdale. 1794.

A PATHETIC lamentation over the miſeries of anarchy, as exemplified in this country during the exiſtence of the commonwealth in the laſt century, and at preſent in 'the atrocious crimes reproaching human nature, the tremendous blaſphemies ſhocking to the human heart, and the unexampled cruelties piercing the human ſoul, found in a neighbouring land;' and a ſolemn warning againſt 'fallacious harangues of freedom,' and 'falſe reproaches of ſlavery from the envenomed tongues of democratic libertiniſm.' The preacher makes more uſe of rhetorical figures, than of logical rules.

ART. XLI. *The inſeparable Union of Religion and Patriotiſm, a Sermon on Occaſion of the late Public Faſt.* By the Rev. Thomas Hunter, Vicar of Weverham in Cheſhire, and Chaplain to his Grace the duke of Athol. 8vo. 30 pages. Price 1s. Cadell. 1794.

UNDER the profeſſion of inculcating piety to God, courage againſt foreign enemies, and union and ſubordination at home, this preacher pours out a torrent of intemperate abuſe againſt all who are deſirous of reformation or improvement. France is 'a nation of profeſſed atheiſts, a mountain of monſters;' and 'the perſon who can make up his mind to abet and to propagate french principles, and french politics, under whatever form of diſguiſe, or *at whatever degree of diſtance*, muſt have a heart in a ſtate of *complete* obduration; he muſt be a bad man, and a bad member of ſociety, with whom we are not obliged to hold either converſation or diſcourſe.' Incipient deviations from eſtabliſhed regulations and precedents are, according to Mr. H., always to be dreaded, and every attempt at innovation is to be ſtrenuouſly oppoſed. 'Secular ſovereigns reign not without the ſpecial commiſſion of the Almighty: ſovereignty is his ordinance; and the doctrine, that the eſtabliſhed and ſacred ſovereignty of the prince is tranſcended by the ſovereignty of the people, is to be placed among the wildeſt and wickedeſt aſſumptions that ever eſcaped the mouths of pirates, highwaymen, and traytors.' Such is the language of one who profeſſes himſelf an admirer of the free conſtitution of Britain; a conſtitution of which the fundamental maxim is, *Salus populi*,

*populi ſuprema lex.* Yet he charges the reforming party with not having 'diſtinguiſhed themſelves either by the mildneſs of their temper, the moderation of their language, or their *endeavours* to preſerve the tranquillity of the ſtate.' Wonderful conſiſtency! Amiable modeſty!

ART. XLII. *A Sermon, preached on the 28th of February, 1794, being the Day appointed for a General Faſt.* By the Rev. C. J. Gough, LL. B., Chaplain in Ordinary to his Royal Highneſs the Prince of Wales. 4to. 16 pages. Price 1s. Kerby. 1794.

THE author of this ſermon candidly acknowledges, that 'the lower orders of the people of France were grievouſly oppreſſed under the former goverment, and felt all the inconveniences, while they enjoyed *ſcarce* any of the bleſſings of ſociety;' and that while they to whom the people, in virtue of their elective franchiſe, had delegated the legiſlative authority, conducted themſelves with temper and moderation in redreſſing thoſe evils which called aloud for reform, they had the good wiſhes of the advocates for liberty, and the friends of mankind. At the ſame time, he laments the violent exceſſes which have followed, particularly with reſpect to religion; and concludes with an exhortation to his countrymen, not to hazard the loſs of the bleſſings which they enjoy, by an intemperate purſuit of liberty, and to defer the conſideration of the defects of our excellent conſtitution, till the return of peace ſhall afford us leiſure to form our plans with temper and moderation. The diſcourſe is very ſhort and ſuperficial, but contains nothing which is liable to material objection.

M. D.

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POLITICS.

ART. XLIII. *The firſt Report of the Committee of Secrecy of the Houſe of Commons, on the Papers belonging to the Society for Conſtitutional Information, and the London Correſponding Society, ſeized by Order of Government, and preſented to the Houſe by Mr. Secretary Dundas, on the 12th and 13th of May, 1794.* [*Printed by Order of the Houſe of Commons.*] 8vo. 43 pages. Price 1s. Debrett, Chapman. 1794.

*The Second Report from the Committee of Secrecy of the Houſe of Commons, &c. to which is added, the Firſt and Second Reports of the Secret Committee of the Houſe of Lords, with an Appendix.* 8vo. About 140 Pages. Price 4s. 6d. Debrett, Chapman. 1794.

THE claim of peaceably aſſembling and calmly deliberating on the ſituation of the nation has been recognized by long, and we may add, by immemorial cuſtom; indeed it is founded upon, and included in the acknowledged right of petitioning; for the exerciſe of that right neceſſarily preſuppoſes the previous meeting of the people to determine upon, and to diſcuſs the immediate object of it. Without the power of aſſembling for the redreſs of grievances, and of arming for the reſiſtance of oppreſſion, expreſsly allowed, and even tacitly enjoined by the ſpirit of our conſtitution, our liberties would ſoon become an empty farce,

and their aſſertion be equally ridiculous, and impracticable. It is, we apprehend, therefore, the *exceſs*, and not the *mode*, the *abuſe*, and not the *uſe*, of theſe great engines of national independence, that can either call down the terrours of the law, or the execrations of a candid and diſpaſſionate public.

The reports now before us open a vaſt field for ſpeculation, and it becomes every man in the kingdom, to conſider them with calmneſs and attention. A ſecret committee, among whom, it muſt be acknowledged, are to be found the names of ſome of the moſt violent *alarmiſts*, and nearly all the great officers of the crown who ſit in the houſe of commons, having been appointed by the commons, in conſequence of his majeſty's meſſage of the 12th of may, ſeveral books and papers were preſented to them in a bag, carefully ſealed up. This committee inform the houſe, that the papers, &c., laid before them, contain a full and authentic account of certain proceedings of two ſocieties, calling themſelves 'The Society for Conſtitutional Information, and the London Correſponding Society,' who appear to be cloſely connected with other ſocieties in many parts of Great Britain, and in Ireland;' and they alſo add, that, from circumſtances which have come recently under their obſervation, 'theſe proceedings appear to become every day more and more likely to affect the internal peace and ſecurity of theſe kingdoms, and to require in the moſt urgent manner the immediate and vigilant attention of parliament.'

After inſpecting the book, containing the proceedings of the ſociety for conſtitutional information, they report, that this ſociety has, 'by a ſeries of reſolutions, publications and correſpondence, been uniformly and ſyſtematically purſuing a ſettled deſign, which appears to your committee, to tend to the ſubverſion of the eſtabliſhed conſtitution, and which has of late been more openly avowed, and attempted to be carried into full execution.' After this general aſſertion, we come to facts; and it is for every honeſt and intelligent man to decide, how far the following may amount to any poſitive degree of criminality.

The firſt is a reſolution on the 18th of may, 1792, for publiſhing a cheap edition of the firſt and ſecond parts of the 'Rights of Man:' now we apprehend, that there could be no portion of guilt annexed to the republication of a book, *previouſly* to it's being declared a libel.

The addreſſes on the 11th of may, and on the 7th of december, 1792, to the ſociety of the jacobins, and the national convention of France, cannot be conſidered as implicating any degree of moral or political turpitude: for were we not then at peace with that country, and even united to it by means of a commercial treaty? The ſame anſwer will doubtleſs prove concluſive as to the admiſſion of the citizens Barrere and St. Andre as honorary members of the ſociety. Subſequent to the declaration of war, no correſpondence with France, either direct, or indirect, has been laid to their charge; but they are accuſed of 'having affected to follow, in their proceedings, and in their language, the forms, and even the phraſes which are adopted in that country.'

The

The next article is 'the unremitting activity and diligence,' with which this ſociety have attempted to diſſeminate their principles, and eſtabliſh a general correſpondence and concert 'among other ſeditious ſocieties in the metropolis, and in different parts of England and Scotland, as well as in Ireland.' An example of this is afforded by means of an *extract* of a letter to the ſecretary of the united political ſocieties at Norwich, dated the 16th of april, 1793. This letter indeed holds out the idea of a convention of delegates, ſuggeſted, doubtleſs, by the bold, although *ineffectual* attempt of the duke of Richmond, John Horne Tooke, the right hon. William Pitt, and others, in 1782, and the more ſucceſsful precedent of the iriſh volunteers at a later period; but it expreſsly recommends a petition to parliament 'as a warning voice to our legiſlators, and as a ſignal for imitation to the majority of the people.'

The appointment of delegates to 'the aſſembly, calling itſelf, the Britiſh Convention of Edinburgh,' is next alluded to; and we perceive, that they are inſtructed to aſſiſt in bringing forward and ſupporting 'any conſtitutional meaſures,' for procuring a real repreſentation of the commons of Great Britain in parliament;' and the two principles held out by the duke of Richmond, in his letter to colonel Sharman, of 'general ſuffrage, and annual repreſentation,' are pointed out as the beſt means of obtaining this favourite object.

In their declarations of commiſeration provoked by the ſentences inflicted in Scotland, on Meſſrs. Muir, Palmer, &c., they were not ſingular: for undoubtedly a large portion of the engliſh nation, alarmed at the proceedings of the ſcottiſh judges, naturally ſympathized with men, whoſe ſufferings appeared diſproportionate to the meaſure of their ſuppoſed offence.

Againſt the 'London correſponding Society' it is urged, that they alſo preſented an addreſs to the french convention antecedently to the war. We are favoured too with the copy of a *printed paper*, 'which was found in the cuſtody of the ſecretary of the ſociety, and contains an addreſs, ſtated to have been agreed upon at a general meeting of this ſociety, on the 20th of january laſt.' In this *printed paper*, which, whatever may be it's demerits, muſt be allowed to be admirably drawn up they complain, that the 'aſſeſſing of fines' is an 'uſurped power of the judges,' in expreſs oppoſition to the 14th chap. of magna charta; that 'informations ex officio' are illegal and unconſtitutional; and that, although a man accuſed of felony may be bailed on finding two ſureties for forty pounds each, 'yet on a charge of miſdemeanour by *words only*, bail to the amount of one thouſand pounds has been demanded.'

If theſe charges be falſe and calumnious, the authors of them ought to be proſecuted in the uſual courſe of law for a libel. If true, the grievances ſhould be remedied. They, like many others before them, point out 'a fair, free, and full repreſentation of the people,' as the ſole remedy for all our grievances; and conclude by propoſing a general convention,' in caſe of the landing of foreign troops, proclaiming martial law, or preventing the peo-

ple from meeting in societies, for constitutional information, or any other innovation of a similar nature.'

Now, it is notorious, that foreign troops have been landed, and yet the threatened convention has not taken place. This surely demonstrates the folly as well as injustice of punishing on *implication*, should such an attempt be made.

The attention of the house is next called to a letter to the secretary of the society for constitutional information, demanding whether the members concur 'in the necessity of a speedy convention for the purpose of obtaining in a constitutional and legal method, a redress of those grievances, under which we at present labour, and which can only be effectually removed, by a full and fair representation of the people of Great Britain?'

At a general meeting, held at Chalk Farm, on the 14th of april, 1794, the co-operation of the society of the friends of the people, we are told, was requested, in order to obtain the avowed object of all their labours. Ten resolutions adopted at the same time, in the 6th and 7th of which, they loudly object (as indeed did many members of both houses) to the arming and disciplining of 'emigrants, and foreign mercenaries,' and the 'unconstitutional' method of raising money by benevolences, are next inserted.

The remainder of the *evidence* consists of a letter addressed by the society to Mr. Gerrald, and a vote of approbation to Archibald Hamilton Rowan, John Philpot Curran, Skirving, Palmer, Muir, &c. The following are the conclusions drawn by the committee, after perusing the books and papers alluded to: 'that the measures that have been stated, are directed to the object of assembling a meeting, which, under the name of a general convention, may take upon itself, the character of a general representative of the people;' and that it is obvious, 'that the present view of these societies, is not intended to be prosecuted by any application to parliament, but on the contrary, by an open attempt to supersede the house of commons in its representative capacity, and to assume to itself all the functions and powers of a national legislature.'

The second differs but little in substance from the first report, except so far as respects arms. A Letter, dated Sheffield, april 24, 1794, addressed to the secretary of the corresponding society, is inserted, in which it is stated, 'that a plan has been hit upon,' for furnishing 'a quantity of pikes to the patriots;' but this is only to enable them to act on 'the defensive.' in case of any attack the 'present administration' may command 'their newly armed minions to make on them.' It is also said, yet no document is produced, on which this assertion has been grounded, that the procuring of arms 'has of late been frequently the subject of conversation at different divisions, among the leading members of the corresponding society:' but this is allowed to have taken place 'after the business of the meeting was closed, and when only a few persons have remained.'

We do not perceive the number of pikes found (if any have actually been found in England) is here specified; the 'eighteen stand of arms traced 'by the committee,' added to the 'four pikes

of

or ſpear-heads, finiſhed, fitted with ſcrews and ſockets, and ready to be fixed on ſhafts; eight battle axes, alſo fitted and finiſhed, and twenty blades more, not quite finiſhed, but nearly ſo, found in one place in Scotland, and twelve pike or ſpear heads, with two other pike or ſpear-heads, two battle axes, and a ſhaft or pole with a ſcrew on the end,' found in two ſeparate places in the ſame part of the kingdom, as ſtated in Mr. ſecretary Dundas's letters, are utterly inadequate to the purpoſes of a general inſurrection, in a nation abounding with a loyal ſtanding army, in addition to numerous voluntary aſſociations, all notoriouſly attached to government.

The appendix contains the evidence of Mr. Thompſon, member of parliament for Eveſham, and a member of the conſtitutional ſociety, in the courſe of which, he ſtates, that the reſolution for the appointment of a convention had been negatived in that ſociety.

The two reports of the houſe of peers reſemble thoſe of the houſe of commons; it is plain, however, that their lordſhips are ſtill more *alarmed* than the other branch of the legiſlature. We are favoured by them with a wooden cut, containing the '*fac ſimiles*' of four pieces of manufactured iron. No. 1, is ſaid to be the head of a ſpear, and No. 2, 3, and 4, are, we ſuppoſe, 'the battle axes,' already alluded to; but it is evident to every military man, that the firſt of theſe ſuppoſed weapons is inadequate to the purpoſe, and totally diſſimilar to the french pikes, of which they are ſaid to be imitations. The other three are exact repreſentations of common halberts, rendered indeed more formidable under the appellation of *battle-axes*.

Thus we have given a general outline of the two reports of the houſe of commons. We lament exceedingly, that any names ſhould have been mentioned, and more eſpecially, the names of thoſe who may be brought to trial. It is evident however, that ſhould proſecutions for treaſon enſue, ſome more direct and convincing proofs of criminality will be abſolutely neceſſary previous to conviction; and it muſt give great conſolation to reflect, that the priſoners will be tried by a jury of their country, according to the laws of the land. S.

ART. XLIV. *A Letter to Earl Stanhope, from Mr. Miles. With Notes.* 8vo. 165 pages. Price 3s. Nicol. 1794.

SETTING out, as this writer does, with an angry complaint, that the public mind has of late been vitiated and abuſed by falſhood, the reſult of a ſcandalous combination between bookſellers rapacious of gain, and ſcribblers without talent or principle; together with a formal profeſſion of his accurate political information, and his paſſionate attachment to liberty and truth; his readers will of courſe expect to receive from this publication ſome new light on the great queſtions now pending, or at leaſt to be led, by ſtrong argument, and cloſe diſcuſſion, to ſome important concluſion. How great will be their diſappointment, when, upon the peruſal of the whole pamphlet, they meet with nothing that

that has the appearance of new information, except the ſolitary communication of a letter from Maret, to prove that he was not authoriſed to treat with Mr. Pitt in november 1792;—nothing to exerciſe their judgment, better than a repetition of the hackneyed ſophiſtry on the ſubject of equality; a long tranſcript of the remonſtrance of Clement Tonnerre to the french nation; a horrid exhibition of monſters, which exiſt no where but in the writer's inflamed imagination; and virulent abuſe of an independent peer, for daring to give an undiſguiſed opinion concerning the true intereſts of his country! Inſtead of refuting the principles, and invalidating the pleas, of the advocates for political reformation, Mr. M. chooſes the eaſier taſk of loading them with invective. Rhetorical flowers of this kind are plentifully ſcattered through the whole piece. For example: 'Artful and deſigning men bellow *reform*, but mean *revolt*; men who are anxious to behold a whole empire blaze in one grand and comprehenſive ruin;—rancorous and criminal in their hatred to all eccleſiaſtical eſtabliſhments;—who aim at the extirpation of faith and good morals, at the general extinction of all religion and of all the virtues of heart and mind;—itinerant legiſlators, with more rags to their backs than ideas in their heads;—the moſt part of whom are beggars and malefactors;—a filthy ſet of ragamuffins, who wiſh to ride lords paramount over the whole nation;—halfpenny club politicians, and night cellar ſtateſmen, whoſe object is not freedom, but free quarter and free booty.' To theſe detached ſpecimens of this writer's *copia verborum* we add one continued paſſage, uncommonly rich in the peculiar beauties of the author's diction. P. 29.

'I wiſh that full credit could be given for purity of intention in thoſe who hold theſe new-fangled doctrines in porter-houſes, ale-houſes, cow-houſes, watch-houſes, and meeting-houſes; for we have patriots of all ſizes, from dwarfs to giants; of all complexions, from pale white, to jaundice and jet black; and of all deſcriptions, from beggars who would be lords, to lords who are in a fair way of becoming beggars. Nay, we have them of all diſorders, and with minds as diſtempered as their carcaſes.

'Even the lame, the blind, and the paralytic are admitted into this chaos of reformers; and conſidering the well-proportioned quantities of vice, poverty, and diſeaſe among them, it would puzzle juſtice and humanity to decide whether this piebald aſſemblage of legiſlators ſhould be ſent to an infirmary, or to an houſe of correction.'

This kind of eloquence is certainly not very likely to ſilence complaint, or produce conviction. In the following paſſage we are at a loſs which moſt to admire, the author's ingenuity in palliating ſpeculative, while he inveighs againſt practical atheiſm, or his ſagacity in detecting, in the preſent ſpirit of toleration, a ſecret deſign to accompliſh the entire diſſolution of religion.

P. 97. 'It is the misfortune of the preſent time to affect a ſpirit of toleration, not out of compaſſion for error, not from any particular regard for this, or that, or any other ſect, but from an

an indifference bordering on contempt for all ſects and perſuaſions. This *pretended* toleration is nothing more, in fact, than *concealed* atheiſm; I do not mean that placid and unaſſuming atheiſm which is the reſult of deep metaphyſical reſearch, of profound abſtract reaſoning, which even the mind the moſt virtuouſly diſpoſed may, from not being able to procure the proofs neceſſary to its own conviction, be led to *doubt*, and then to *deny*, but that ſpecies of atheiſm which is the reſult of vice, and that is confirmed by profligate habits; the former ſpecies of atheiſm, the produce of *too much* or of *too little* reflection, extends no farther than the cloſet, for it means no ill; but the other has its ſource in vicious propenſities, and as it can only hope for impunity in the extinction of *all* religion, it leaves no meaſures unattempted, by which its direful contagion may ſpread itſelf over the ſurface of the earth. If you look to your friends, my lord, in France, you will find the truth of this obſervation moſt wofully confirmed, by the demolition of all the fences and all the barriers which morality and piety had erected for the ſecurity of virtue: every beacon which exiſted heretofore has been deſtroyed, and the whole country exhibits a wild and ſterile heath, affording neither hope nor conſolation to the wayworn and bewildered traveller. This is the atheiſm that is extending its baleful influence throughout the habitable world; which ſome men are wickedly endeavouring to introduce among us, and which means *guilt*, though it profeſſes *innocence*;—that practical and diabolical atheiſm, the miſchievous and deformed offſpring of depravity; (not the mild and inoffenſive child of ſpeculation); that licence, that blaſphemes all religions, and confounds all the diſtinctions of right; which is meant to ſanction crimes and every ſpecies of diſorder. My lord, there is fraud legibly written on every feature of this *baſtard* toleration. It means nothing leſs than the ſubverſion of all eccleſiaſtical eſtabliſhments, and to inundate the country with vice and profligacy of every deſcription. Its object is to overwhelm the country with a torrent of irreligion and diſſolute philoſophy, intended to contract the heart to all ſenſe of virtue, in proportion as it expands and adapts the mind to the reception of every ſpecies of vice and immorality.'

If the author have hoped to produce any good effect, either with reſpect to the noble lord to whom his letter is addreſſed, or with reſpect to the public in general; he has made uſe of very unſuitable means to accompliſh his purpoſe. Cool reaſoning, and calm diſcuſſion, will always do more than ranting declamation, and paſſionate invective.

Mr. M. imputes, perhaps not without reaſon, the attacks which have lately been made upon the fabric of our political religion, to the officious and intemperate zeal diſplayed by Mr. Burke in his Reflections on the French Revolution; which he calls a book of various hues, tinged even with that jacobiniſm which it pretends to decry. In a note, Mr. M. reprobates with great warmth; Mr Burke's whole political character and quotes ſentences from his different ſpeeches in parliament, to prove the entire inconſiſtency of his former declarations with his preſent principles and conduct.

ART.

ART. XLV. *Vindiciæ Britannicæ; being Strictures on a late Pamphlet, by G. Wakefield, A. B. late Fellow of Jesus College, Cambridge, intituled, "The Spirit of Christianity compared with the Spirit of the Times in Great-Britain."* By an Under Graduate. 8vo. 66 pages. Price 1s. 6d. Gardner. 1794.

WE cannot but admire the exemplary modesty of this writer, in informing the public, that he has hitherto acquired no higher academic rank than that of an *under graduate*; especially as he has not neglected to stamp upon his work other less unequivocal marks of his humble station; for, though his frequent quotations from the classics, particularly from *Pindar*, might have raised a conjecture that he had reached the higher form in the grammar-school, it would not have been suspected, that a work so totally destitute of all regard to the rules of logic, and particularly so deficient in that *lucidus ordo*, which is one of the first excellencies in writing, could be the production of a graduated man. In truth, we find in this piece, which the author calls his *primary attempt*, so little solidity or depth of thought, and so much confusion of method, that we cannot do either him or the public the injustice to contribute towards confirming him in a design, which he says he has formed from his earliest youth, of dedicating his life to the political service of his king and country.

In a writer who, according to his own account, cannot descend to logical frigidity, it is vain to search for arguments which we can detail to our readers. Something of this kind he endeavours to offer in defence of the present war, as necessary for the support of the christian religion; but his premises and conclusions are too remote to enforce conviction. The french are infidels: therefore we must go to war with them. The argument would have been more conclusive in this form: the french are attempting to propagate infidelity in this country by the sword, therefore they ought to be opposed: but in this statement the premises would be false. Equally illogical is the reasoning, by which the author converts into acts of hostility against the state the laudable zeal of good men to reform it. Mr. Wakefield's censure of the clergy of the church of England the writer imputes to bitter malignity of heart; and instead of examining the grounds of these censures, roundly asserts, that, 'like the bramins of india, these good men quit not the silence of their retreats to mingle in the tumult of the state;'—and in a strain of high panegyric introduces, we suppose as an example of this modest reserve, 'a great and good prelate, who is blessed with the well-earned veneration of his countrymen.' The dissenters of this country are *handsomely* distinguished by the appellation of snarling puritans, and the *friends* of reform are classically compared to Pisistratus, 'who blustered about the sovereign majesty of the people, about equal rights, arbitrary measures, undue influence, universal suffrage, and a long bundle of such like squibs, which the patriots of one age hand down ready cut and dried to those of another.' The ancient solid structure of a Clovis or a Cerdic is, in this writer's judgment, far preferable to the new-fangled system of a Rousseau or Voltaire. Though he admits the right of subjects to call in question the measures of ministers of state, the free discussion of general questions of policy he reprobates, as 'the uncontrouled dissemination of political arsenic.' With what propriety such a writer can claim to himself the character of a friend to free inquiry, or with what consistency he can profess himself a lover of british freedom, and exult that he is bred and born an englishman, we leave our readers to determine.

# LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

### ART. I. ACADEMY OF SCIENCES AND BELLES LETTRES AT BERLIN.

The anniverſary meeting this year was opened by count Hertzberg, who read a memoir on the political connexions that have exiſted from the remoteſt periods between the houſes of Brandenburg and Mecklenburg. Many parts of Mecklenburg, he obſerved, were formerly fiefs of the Marche; but Frederic 1, the firſt elector of the family of Hohenzollern, renounced his rights to the ſovereignty, on condition, that the duchy of Mecklenburg ſhould revert to the houſe of Brandenburg, if the male race ſhould become extinct. The count then read ſome reflections on the utility of literary ſocieties, and diſtributed to each of the princes who were preſent, and to the members of the academy, the large prize medal in ſilver, as he did alſo to Mr. Schnieber, of Liegnitz, who has naturalized there the aſclepias ſyriaca, ſome articles manufactured from which were preſented to the aſſembly [ſee our Rev. Vol. v, p. 248, and Vol. xv, p. 237]. After this his excellence announced, that the academy had choſen, with the king's conſent, prof. Walter, jun., and prof. Wildenow, members, and ſir John Sinclair, and the ducheſs of Giovanne, honorary members. Mr. Merian read, for Mr. Formey, perpetual ſecretary of the academy ever ſince it's revival in 1744, a hiſtory of the origin and revival of the academy. Mr. Achard communicated ſome meteorological obſervations from the academy of Manheim. Mr. Erman delivered a genealogical ſketch of the alliances, particularly thoſe by marriage, which have taken place in the courſe of many centuries between the houſes of Brandenburg and Mecklenburg. Mr. Burga read ſome reflections on the periods and cycles of the calendar. Mr. Gedike read an intereſting diſſertation on the pronouns *du*, thou, *er*, he, and *ſie*, they, employed in addreſſing perſons [ſee our Rev. vol. xviii, p. 424]. Mr. G. gave a hiſtory of the different uſes of theſe in different times; noticed by the by the revival of the *toi*, thou, amongſt the french; and made ſome very true and judicious obſervations on the thirſt of titles amongſt the germans. Prof. Baſtide read Montaigne's fragment on friendſhip, put into modern french. And prof. Walter jun. preſented ſeveral preparations relative to the natural hiſtory and phyſiology of the beaver, which he accompanied with ſome intereſting remarks in comparative anatomy.

ART. II. Mannheim. *Ephemerides Soc. Met. Pal. &c.* Ephemerides of the Palatine Meteorological Society of Mannheim, for the Year 1781.

In the year 1780, Charles Theodore, elector palatine, formed the eſtabliſhment of which we have here the labours. Convinced that the progreſs of the ſcience of meteorology depended on two things, the collection of obſervations made in a great number of places, and the ſimi-

ſimilarity of the inſtruments with which they were made, he conceived the deſign of tranſmitting ſimilar inſtruments, conſtructed at his own expence, to public bodies, ſuch as academies or religious houſes, in which there was any one who would take upon him to make the neceſſary obſervations. With theſe inſtruments were given a proſpectus, intended to produce uniformity in the manner of obſerving, and engraved tables to be filled up. The inſtruments were a barometer, a thermometer, an hygrometer, and a variation compaſs; and more than thirty ſets of theſe were tranſmitted to different places in the firſt inſtance. The obſervations given moſt at length in this volume are thoſe of the late ab. Hemmer at Mannheim. Beſides accurate accounts of the various meteors, they include the different epochs of the vegetation of trees and plants; the appearance and departure of birds of paſſage, and noxious inſects; with the prevailing diſeaſes, and births, deaths, and marriages, in each month. Electrical clouds communicated their electricity to the conductor at more than two miles diſtance in an horizontal line. Of 66 times, that it gave ſigns of electricity, 19 were accompanied with thunder; of the other 47, twenty-three of the clouds were rainy. The negative clouds were more numerous than the poſitive by eleven. The electrical clouds came more frequently by a north-eaſt wind, than by any other. The obſervations of the magnetic needle agreed with the reſult I have drawn from all mine, in a courſe of more than twenty years, namely, that the greateſt declination takes place towards noon, the leaſt towards eight in the morning, and the mean in the evening; and it is ſometimes affected by the aurora borealis. In the courſe of the year 1781 Mr. H. ſaw the aurora borealis 21 times. Of the barometer the greateſt elevation in the courſe of the year coincided with the new moon, and the day after it's apogee. All the greateſt elevations of each month, except one, and all the leaſt, except four, coincided with a lunar point, or the day preceding, or the day following one. The ſky was almoſt always clear at the times of the greateſt elevation, and always cloudy at thoſe of the leaſt. The prevailing winds at the greateſt elevations were the north and the weſt; at the leaſt, the eaſt and ſouth. The mercury varies more in the winter months than in the ſummer. The barometer is in general leſs elevated at noon than at other hours of the day. From the new moon to the full the mercury has a tendency to aſcend; from the full moon to the new it has a tendency to deſcend: it is alſo higher towards the apogee than towards the perigee of the moon. From the obſervations of the thermometer it appears, that in 1781 the greateſt heat occurred in ſeptember. The greateſt cold coincided with a change of the moon. The thermometer varies more in ſummer than in winter. The barometer aſcends more in cold weather than in hot. The air is warmer at nine o'clock in the evening than at ſeven in the morning. The greateſt heat in the ſun, and the greateſt in the ſhade, do not occur in the ſame day. In 1781 the difference between theſe two heats was 6.7°. The ſolar heat went on increaſing from july to ſeptember, and diminiſhed in a very rapid manner from ſeptember to october, for it changed from 25.8° to 16°. Of rain and evaporation it is obſerved, that the moſt rainy days coincided with the day preceding the eve of a lunar change, ſeldom with the apogee or perigee of the moon. The increaſe or decreaſe of the water of the Rhine bore no relation to the quantity of rain falling in

in the courſe of a month. The quantity of rain was much inferiour to that of evaporation. The evaporation was greater in proportion as the heat was ſtronger.

Theſe Ephemerides have been continued regularly, and are brought down to the year 1791. We ſhall hereafter take ſome notice of the remaining volumes, if any thing remarkable occur in them.

*L. Cotte. Journal de Phyſique.*

## THEOLOGY.

ART. III. Wirtzburg. *Predigten über die Pflichten der höhern und aufgeklärten Stände, &c.* Sermons on the Duties of the higher and more enlightened Claſſes amidſt the civil Commotions of the preſent Times: preached before the Court at Wirtzburg, by Command of his ſerene Highneſs: by Fr. Berg, Prof. of Eccleſiaſtical Hiſtory, and G. Zirkel, Subregent of the Theological Seminary. 8vo. 398 p. 1793.

Theſe ſermons may be reckoned ſome of the beſt ever delivered in either catholic or proteſtant church. In the firſt prof. B. endeavours to ſhow, that the diffuſion of knowledge is by no means chargeable with the calamities of the times. In the ſecond he deſcants on the depravity ariſing from the abuſe of poliſhing the manners and enlightening the mind. In the third Mr. Z. gives ſome practical precepts for reſtoring purity of morals. In the fourth prof. B. treats of the decline of religion and contempt of it's teachers proceeding from immorality. The fifth, by Mr. Z., is on directing the ſpirit of the times towards religion. In the ſixth prof. B. ſhows, that the immorality of the higher claſſes, and a certain ſeeming philoſophy, undermine the peace of civil ſociety. The ſeventh, by Mr. Z., contains precepts for the maintenance of civil order and concord. Advocates for monarchy, and endeavouring to prove the government of even a bad prince preferable to an ochlocracy, our authors are friends to an equality of rights and duties, and are very tender of ſetting limits to freedom of thinking, or of communicating our thoughts.

*Jen. Allg. Lit. Zeit.*

ART. IV. Konigſberg. *Die Religion innerhalb der Grenzen der bloſſen Vernunft, &c.* Religion within the Limits of pure Reaſon: by Eman. Kant. 8vo. 360 p. 1793.

A ſyſtem of religion deduced from the laws of pure reaſon, by a philoſopher, whoſe metaphyſics, though apparently little known in our country, form an era in the literary hiſtory of Germany, unqueſtionably claims attention, and we preſume a pretty full account of it will be acceptable to moſt of our readers.

The freedom of the human will, obſerves prof. K., to which it is eſſential, that a man have the power of determining himſelf according to the rule of rectitude; or in contradiction to it, as pain or pleaſure may prompt; aſſumes the quality and name of inclination, ſo far as it exerciſes one of theſe powers only, and leaves the other unexerted. This inclination to moral good or moral evil is, as a mere exerciſe of freedom, as the character which the perſon takes upon himſelf, and as the internal worth or worthleſſneſs of the man, eſſentially different from that conſtitution of his nature, which proceeds from his organization, and

particularly from thoſe rational or irrational propenſities founded ſolely on his temperament without any act of his own. It muſt be carefully diſtinguiſhed, too, from the general original diſpoſition. The inclination to evil cannot be natural to man, conſiſtent with a moral law. It muſt be abſolutely impoſſible for man to do evil, or he has acquired the capacity for it by the exerciſe of his own liberty. The intrinſic character of moral good, or of moral evil, conſiſts in the rule of conduct which a man lays down for himſelf. Between a man of good morals and a morally good man there is no outward difference: but a man who does what is in itſelf good from the fear of pain, or deſire of pleaſure, and not from obedience to the moral law, is not a morally good man, becauſe he acts from a bad motive: in ſuch a caſe good works have the nature of ſin. The chief root of evil is rather perverſity than wickedneſs: it conſiſts not in chooſing evil as evil, but in confounding lawfulneſs with morality, the abſence of vice with virtue, and in deceiving ourſelves with reſpect to our own characters. The will may be determined by the moral law, that is, what is abſtractedly right, or by the love of pleaſure and fear of pain. Now theſe cannot conſiſt together: but man is free to chooſe which he will make his rule of conduct. If the former, he is morally good: if the latter, morally wicked. An errour in this choice conſtitutes that radical evil, which is the ſource of all moral evil, without which moral evil is inconceivable, and which ſtamps on every action it's own character. This is beautifully depicted in the ſcripture under the allegory of the fall of man: the firſt exerciſe of liberty occaſions the tranſition from a ſtate of innocence to a ſtate of guilt; and the ſerpent, the ſeducer, is an apt emblem of that radical evil, which blinds man with reſpect to his duty. The changing the rule of conduct, and thus producing a total change of character, is as it were a new birth, and the only way in which we can conceive a man bad by nature to become good. Now this change of the heart, this revolution in the way of thinking, renders the man a new creature: though, if he before were accuſtomed to do good from a wrong motive, it would not appear in his actions, and if he were uſed to do evil, it's effects on his conduct would be gradual; but to the ſearcher of hearts, he would at once be juſtified.

Radical evil, as the bad principle, ſtands in direct oppoſition to the holineſs, that is the moral perfection, of human nature, as the good principle. With reſpect to the deity, the neceſſary archetype of the holineſs of finite rational beings muſt be conſidered as having exiſted in God from eternity, not created, but begotten, and proceeding from the eſſence of the deity, which is conceivable only as infinite morality. With reſpect to the world, as the end of creation; conſequently as the word, the *be*, through which all things are, and without which is nothing that was made. In him has God loved the world. And with reſpect to human nature, as not founded on it's ſubſtance, but imparted to it as ſomething ſuperiour to a mere animal quality, and ſo far come down from heaven. Through the conjunction of the moral diſpoſition with thoſe common to our nature, the word became fleſh, and dwelled in us. As holineſs is primarily the character of God alone, God is conſidered, through the practical neceſſity of this holineſs in man, as deſcending to manhood, uniting himſelf with it, and exalting the human nature to divine. In this archetype we learn all we can know of the deity; we learn his will. Only through the ſon can men come

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to the father. No man hath ſeen God at any time. The only begotten ſon, who is in the boſom of the father, has declared him to us. The actual embracing of the ſentiments of this archetype is the ſole condition, and at the ſame time the certain mean, of being acceptable with God. To thoſe who receive him giveth he power to become the children of God. As a pattern for our imitation the holy one muſt be as cloſely allied to mankind with reſpect to his phyſical nature, as to God with reſpect to his moral nature: he muſt be the ſon of man, as well as the ſon of God. He muſt be ſubject to all the wants and feelings of human nature; and, as the ſtrength of the moral faculty becomes evident to other men only by overcoming difficulties, he muſt have to ſuſtain the greateſt poſſible conflicts, even to the moſt ſhameful death.

By the moral law we are required to make ſociety, which powerfully cheriſhes the inclination to evil, a mean to render the good principle victorious over the bad. Society in it's moſt perfect ſtate may be termed a moral commonwealth: a commonwealth, as governed by laws; moral, in contradiſtinction to legal or political. Every political ſtate is governed by coercive laws; and it's end is to limit the freedom of each member by conditions with which the freedom of all can conſiſt. The moral ſtate knows no coercive law, and it's ſole end is moral improvement. The lawgiver of the political commonwealth is the general will of the people: the moral can have no lawgiver but God, who alone can be it's ruler. The moral commonwealth is the church: and indeed the inviſible, as it cannot be built on paſt experience. That viſible church is the true, which agrees as far as poſſible with the inviſible. The characters of it's truth are univerſality, and conſequent numerical unity; holineſs; freedom; and the abſolute neceſſity of it's internal conſtitution: which exclude all diviſion into ſects; all the weakneſs of ſuperſtition, and madneſs of fanaticiſm; all deſpotiſm, whether internal from officers of the church, or external from political governors; all arbitrary, and ſo far changeable, ordinances. We may truly ſay the kingdom of God is come, when the principle of the gradual tranſition from mere eccleſiaſtical faith to religious faith has any where openly taken root; though the actual eſtabliſhment of God's kingdom may be far off. The acknowledgment of this principle by the learned is impoſſible, without ſuch a revolution in philoſophy as ſhall deſtroy the ſeeds of theoretical ſuperſtition and unbelief, contained in every ſyſtem of morals or metaphyſics hitherto promulgated, and eſtabliſh determinate notions of the freedom of the will and it's laws.

A church ſerves God truly, ſo far as all it's ordinances and precepts are deduced from the pure religion of reaſon. Now this pure religion may be termed natural, becauſe man may attain to the knowledge of it by his own natural powers: yet this natural religion the deity might ſee fit to reveal, that man might acquire a knowledge of it ſooner than he would by the mere exercife of his own faculties. The pure doctrines of the founder of the firſt true church ſufficiently evince their truth, and need no confirmation from the diſpenſation of Moſes; though the latter might favour it's introduction amongſt men blindly prejudiced in favour of a ritual religion. In religion the moral doctrine muſt be diſtinguiſhed from the devotional, of which it muſt be the baſis: they who place devotion firſt, and take it for the ground of

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their morality, make an idol of God, and their religion is idolatry. Conſcience, in it's ſtrict ſenſe, is the conſciouſneſs afforded by the moral law that an action we are about to do is right. In matters of faith this conſcience muſt be the guide of the underſtanding; and conſequently the belief we avow ſecretly to God and ourſelves, and publicly before men, muſt be an actual and by no means a feigned conviction. As no hiſtorical belief is exempt from the poſſibility of errour, it is contrary to reaſon to follow ſuch a belief at the hazard of offending a certain precept of the moral law: it is contrary to reaſon to require an aſſent to an hiſtorical belief by coercive laws, which may produce untruth in the believer, even if the thing to be believed be true: and it is equally contrary to reaſon to adopt the known prudential maxim, 'it is more ſafe to believe too much than too little;' as ſuch a maxim diſpoſes a man to admit for true what is not ſo, and to lie to God and to himſelf, by preſuming he believes what he does not.

Of miracles our author obſerves, a moral conviction founded on a miracle is a ſquare circle. To admit miracles as the ſources and proofs of religious faith indicates, therefore, not only conſummate ignorance of the true principles of morality and religion, but a culpable degree of moral incredulity, as it is not allowing ſufficient authority to the precepts of duty imprinted by reaſon on the heart, unleſs they be confirmed by miracles. 'Unleſs ye ſee ſigns and wonders, ye will not believe.' And though it muſt be owned, belief in miracles ſeen may be indiſpenſable as an introduction to an eccleſiaſtical faith, and has ſerved for that purpoſe: yet it muſt not be forgotten, that this belief has ſerved to the introduction of all known religions, as well as of the one true; and that amongſt them the true has no criterion of it's verity but it's conformity to the doctrines of pure religion.

With reſpect to myſteries, as the practical part of religion conſiſts wholly in the obſervance of the ſole precepts of the moral law as divine commands, what man has to do in obedience to the pure religious faith is no object of belief, but of knowledge. On the other hand, the relation of the deity to mankind is an object of belief; and ſuch an object as contains nothing unknowable, ſo far as it can be repreſented to the underſtanding by determinate ideas. But, then, what in conſequence of this relation God alone can do, and how far man's capacity, and conſequent duty, to act extends, muſt remain a myſtery; ſuch indeed as we may conceive in general, but cannot particularize; ſuch as we can underſtand ſo far as is neceſſary to our practice, but not ſo as to render the ſubject of a theory. The moral relation of the deity is an object of belief under three eſſentially different characters: as the moral author of the phyſical and moral world, the creator of heaven and earth, of the divine lawgiver; as the moral ſupporter of mankind, of the good governor; as the adminiſtrator of the moral law, of the righteous judge. God, therefore, is an object of the pure religious faith in a threefold diſtinct moral perſonality, which as a ſymbol of faith repreſents the whole moral religion, and in which the three qualities are neither to be confounded together, nor attributed to three different beings. Without this threefold diſtinction the pure religious faith would degenerate into a ſervile anthropomorphitiſm. From this faith, perfectly intelligible through the moral law, three myſteries are inſeparable; vocation, ſatisfaction, and election. If man were created with a natural inclination to obey an innate

innate moral law, he would not be a free agent in his obedience: he muſt therefore be called to obey a law already exiſting. The reality of this calling is revealed to us through the moral law; but it's poſſibility is an impenetrable myſtery. The idea of righteouſneſs is not reconcileable with the goodneſs of God in forgiving the ſins of all men: for the ſinner, who puts off his bad principles, and continues a new man, performs his duty for the preſent, and for the future, but makes no ſatisfaction for the paſt. We muſt conceive, therefore, for the forgiveneſs of ſins, a vicarious ſatisfaction, whereby the ſinner is abſolved, ſo that his preſent and future way of thinking is through mercy imputed to him as a ſatisfaction for the former, and the new man is ſuffered to ſatisfy divine juſtice for the old. Of this ſatisfaction a man can reap the benefit only if he render himſelf capable of it by the free change of his heart. But reaſon knows not how to reconcile this to man's natural inclination to evil: he muſt be aſſiſted therefore by God, in ſome way that intrenches neither on God's juſtice, nor man's liberty; a way to us incomprehenſible. This election of grace every man ought to hope, who does what in him lies to obtain it, and which is for this purpoſe revealed to him by the moral law, notwithſtanding it is to his reaſon an inſcrutable myſtery.

The work concludes with reflections on the means of grace. What man can do of himſelf we aſcribe to nature, and to grace what he cannot perform without the aſſiſtance of God. Now though we know this, yet what it is that God does is concealed from us, that we might not fall into the preſumption of expecting miracles to be wrought in us, or ourſelves to work them; reject the moral uſe of reaſon; or ſink into inactivity, and look to receive from above what we ought to do for ourſelves. Man has in his power no mean of obtaining grace, but by the earneſt exertion of his freedom to effect his moral improvement. Means of grace, therefore, or attempts to induce God, by actions in themſelves indifferent, to beſtow his grace on us, are directly repugnant to all ideas of morality. The true moral worſhip of God is indeed, as the pure kingdom of God, inviſible, and can conſiſt only in the obſervance of all duties as divine commands; conſequently not in indifferent actions, performed excluſively for God. But that of which our ſenſes can take no cognizance requires an analogical repreſentation by means of ſomething viſible; which, as an inſtrument of exciting the inward worſhip of God, may be called the outward worſhip of him. This may be reduced to the obſervance of four duties, repreſented by certain outward forms, not neceſſarily connected with them, but ſerving to excite them. Their purpoſes are to ſtrengthen in us the true religion, and repeatedly awaken it's ſentiments in our mind, with which views private prayer ſhould be employed; to ſpread it abroad, by public meetings on appointed days, for the open profeſſion of religious ſentiments, as by church worſhip; to propagate it amongſt our poſterity, by receiving them into the community of the faith, and engaging to inſtruct them in it, as in baptiſm; and to keep up this community, by ſome repeated public ceremony, to preſerve the union of the members in a moral ſociety, on the principle of equality of rights, and participation in moral benefits, as in the communion. As means of animating, ſpreading, propagating, and maintaining moral ſentiments, theſe are devout and good; but as ſupernatural means of working immediately upon the deity, as

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actions that of themſelves produce grace, they are completely idolatrous. The ſelf-deception of that religious folly which diſplays itſelf in the credulous belief of miracles, myſteries, and means of grace, is ſo far to be accounted for from the propenſity to evil, that by it men are diſpoſed to do any thing rather than their duty, and ſtrive to become favourites of God, that they may be excuſed from being his ſervants. It ſeems, too, not to have been noticed, that theſe in their opinion extraordinarily favoured, theſe elect, are not in the leaſt ſuperiour to the man of natural worth, on whom in ſocial intercourſe, in buſineſs, and in need we can confide; nay, on the whole, will ſcarcely bear a compariſon with him; a proof, that it is the right way not to make grace the road to virtue, but to make virtue the road to grace.

Thus deducing the true religion from reaſoning *a priori*, prof. K. applies it to the chriſtian ſyſtem, with which he finds it perfectly accord, if the ſcriptures be interpreted in an allegorical ſenſe; a ſenſe to be preferred to the literal, which contains nothing conducive to morality, and is ſometimes indeed inimical to it. All hiſtorical faith, without reference to moral, is in itſelf dead: 'it is the letter that killeth.' 'All ſcripture is given by inſpiration of God, and is profitable for (moral) doctrine, for reproof, for correction, for inſtruction in righteouſneſs.' The ſentiments of the true religious faith are the ſpirit of God, which guideth unto all truth; and eternal life is to be found in the ſcripture only ſo far as it is the work of this ſpirit: 'it is the ſpirit that giveth life.' *Jen. Allg. Lit. Zeit.*

ART. V. Erlangen. *Einige Bemerkungen das Studium der Theologie betreffend, &c.* Some Remarks on the ſtudy of Theology. A farewel Lecture delivered at Erlangen in 1783 by Dr. J. G. Roſenmuller. With an Eſſay on ſome Expreſſions of Prof. Kant reſpecting the Interpretation of the Bible. Small 8vo. 189 p. 1794.

The lecture which Dr. R. delivered on quitting the univerſity of Erlangen for that of Gieſſen is already known, and though brief, occupying only 38 pages, is inſtructive. More important than this is the eſſay, though it appears to us to have originated in a miſtake of Kant's meaning. It is true, that the learned profeſſor, in his late treatiſe on religion [ſee the preceding article], conſiders many paſſages in the bible as allegorical repreſentations of moral notions, and underſtands in a figurative ſenſe many that others would underſtand literally: yet we cannot think with Dr. R., that Kant is to be conſidered as reviving the old exploded allegorical method of expoſition, which extorted from the words of the ſacred writers myſtical meanings wholly foreign to their natural ſignification. *Jen. Allg. Lit. Zeit.*

## HISTORY. VOYAGES AND TRAVELS.

ART. VI. *Madrid.* Laſt year was publiſhed the firſt volume of A general Hiſtory of America, by don Juan Batiſta Munez. The various records, unknown or unattainable to Robertſon, to which the author has had acceſs, and his indefatigable induſtry, united with his abilities, cannot fail of rendering the work intereſting.

ART. VII. Abbe Andres alſo publiſhed laſt year a fifth volume of his Travels in Italy [ſee our Rev. Vol. XIII, p. 237].